Church Management

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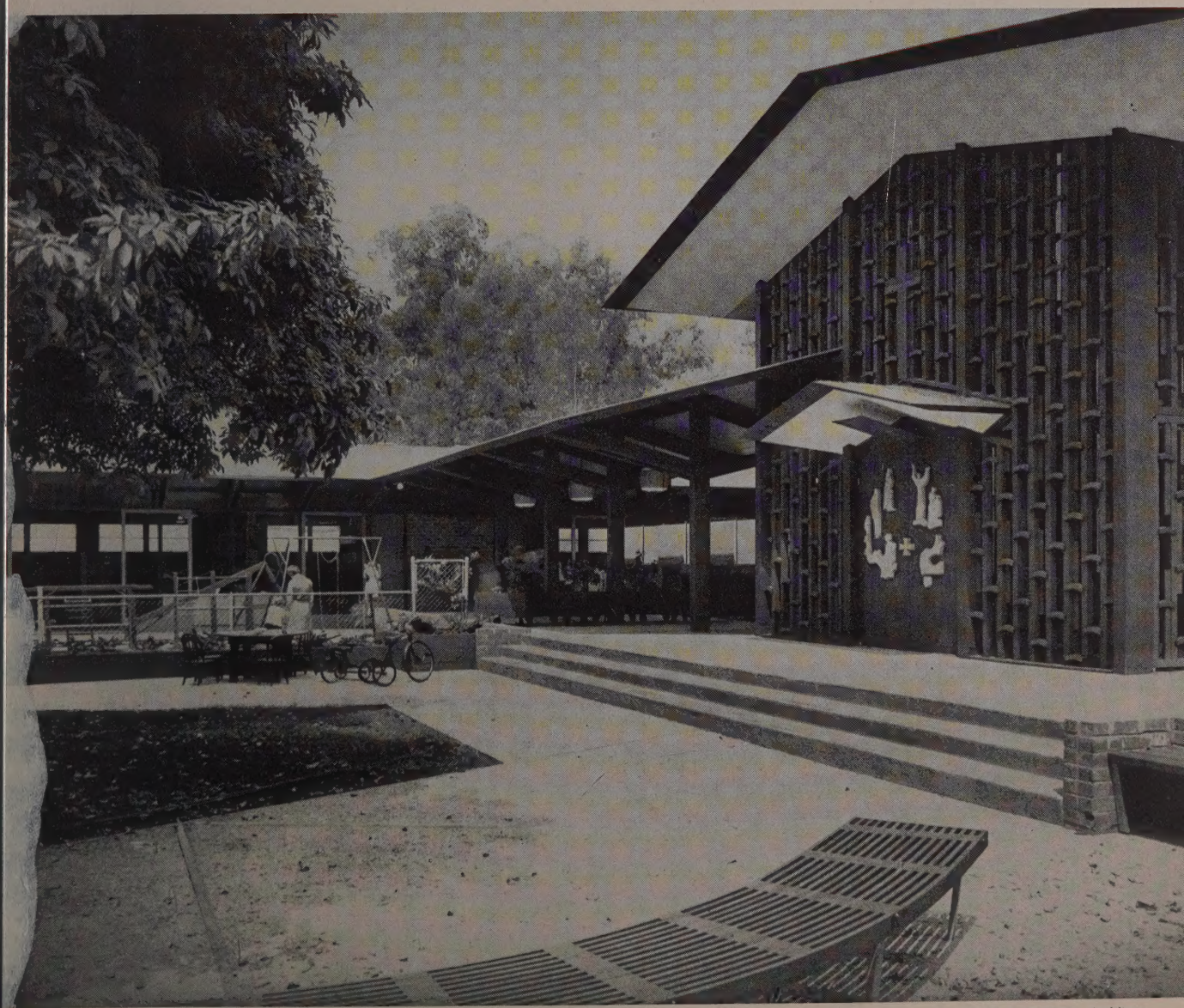

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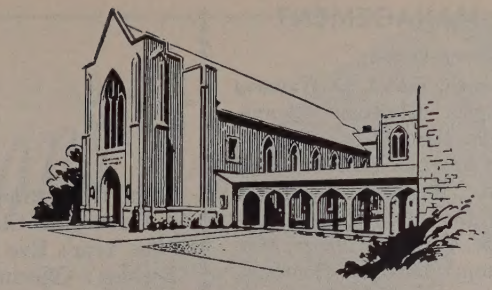

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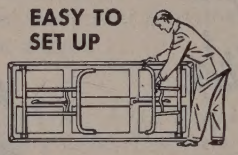

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Selected Short Sermons

by Earl Riney

Jesus taught people to practice what they preached, and His words were for modern America as well as for ancient Israel.

° ° °

Our nation is in more danger of being destroyed by moral corruption within than by atomic bombs from without.

° ° °

A nation in which the liquor bill mounts steadily each year is headed toward moral, economic, and political calamity.

° ° °

The basic problems of our lives, both individual and national, are spiritual.

° ° °

Out of the Word of God comes the assurance that world peace is possible.

° ° °

National narrowness, racial exclusiveness, and class pride are age-long sins of the human family.

° ° °

Optimism: a cheerful frame of mind that enables a tea kettle to sing even though in hot water up to its neck.

° ° °

The one thing that most men can do better than anybody else is to read their own writing.

° ° °

One of the first rules to observe in conversing is never to speak when you ought to be listening.

° ° °

When wisdom succeeds in getting desire and conscience to work in harmony, we say that a person has balance.

° ° °

Most people do not know that they are like other people until they are past forty.

° ° °

A stick of dynamite doesn't make any noise until some one lights the fuse.

° ° °

Leaving unsaid the wrong thing at the wrong time is as important as saying the right thing at the right time.

° ° °

The alcoholic may be blustering, braggadocian, self-important, brilliant, but he always has a weak ego, which needs strengthening.

° ° °

Kindness of mind and spontaneous courtesy cannot be standardized by any rules of etiquette.

Editorials

A More Excellent Way

SAINT Paul was truly worried by the church he had planted in Corinth. When he left it he had great hopes of its future. But the reports which were reaching him were pessimistic. The church had become divided because of varying loyalties of the membership to the spiritual leaders. There were some who remembered that Saint Paul had founded the church; he, they thought, should be recognized as their leader. But there were others who favored Mr. Apollos, the leader who had followed Paul. They felt he was better in expression than Mr. Paul and was a better interpreter of the word of God. Then some time or another Saint Peter had visited the little church and there were members enamored of this greatest, explosive churchman. So some were of Paul, some of Apollos and some of Cephas.

This division Mr. Paul thought was bad. After all one minister simply supplements the work of his predecessor. Paul planted, Apollos watered but it is God which gives the increases. The apostle pointed out that he had not been crucified for the church and that its members were not baptised in his name. He and his co-workers could not be substituted for loyalty to Christ.

Then there were other things in the church which worried him. The administration of the Lord's Supper had become disorderly. It was reported that some of the members lived in adultery. And there was too much ambition for the chief places in the organization.

He sought to offset this by describing the church as an organism like the human body. There are many members but just one body. After all the foot cannot say, because I am not the hand I am not the body." The ear cannot say because I am not the eye I am not the body. And even the lowliest parts of the body are necessary for its functioning.

The rationalizing was good. It should have taught the lesson. Yet, would it? Did it really contain the argument which would change the Corinthian organization into a flaming church of Christ.

The apostle paused here and held his quill in the air. Then he wrote:

"Moreover a more excellent way show I unto you."

It was a more excellent way and the only way that a church can secure unity and spiritual power. It is the way of love—love for the church and the brethren. In the few words in the thirteenth chapter of First Corinthians he gives the final word on church efficiency. It is not to be found in the bank balance but in human character.

"Though I speak with the tongues of man and of angels and have not love I am become as sounding brass or a tinkling symbol."

Here is the ultimate in church administration. It would be well if we took time, at least once a year, to bring together the leaders of the local church to discuss the work of the trustees, the elders and deacons, the educational and social branches of work. Then after we have discussed the program for the next year, let some one ask the question:

"Just how can we accomplish these things?"

Then let some one who knows and can read clearly, read verse for verse this great chapter."

With these qualities the church succeeds as a church; without them it fails.

W.H.L.

Why They Gave?

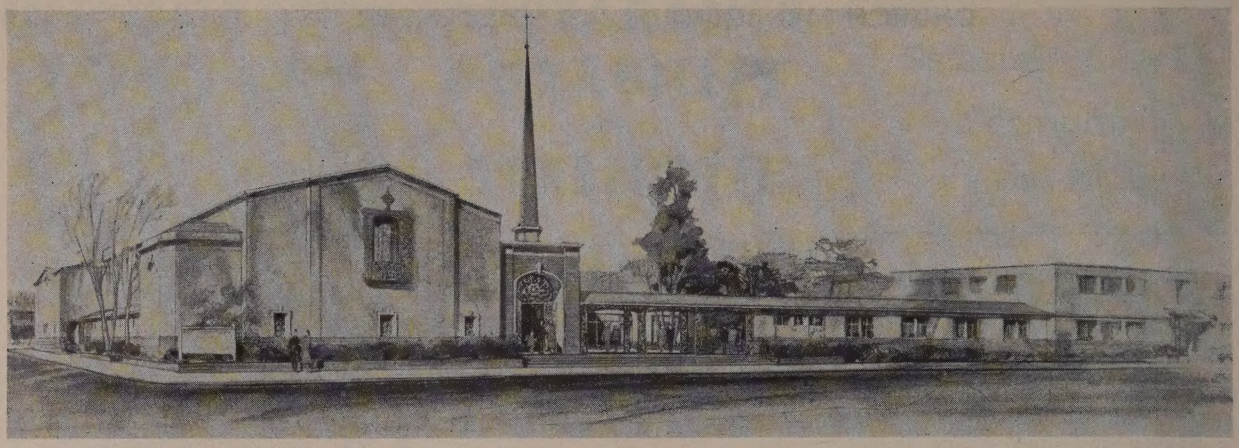
THE little church had just experienced a miracle. Under the leadership of their enthusiastic young minister they had just pledged $150,000 for a new building. For years the annual giving had been less than $10,000. They gathered for the victory dinner, listened to the addresses but many still could not believe it.

"Why did they give that much . . ." "Why did we give that much." they asked one another. There were plenty of answers.

Said one: "It was the enthusiasm of the young minister. We were carried away with his appeal.

Said another: "It was the technique of the chairman of the canvass. Not a home was missed. That is thorough work."

Said a third: "The attractive, clear-cut publicity was the reason. It was well written and the printing was excellent."



First Presbyterian Church

BAKERSFIELD, CALIFORNIA

Glenn D. Puder, Minister

Allison and Rible, Los Angeles, Architects

The contract has recently been let for the first unit of this new church. The initial construction unit expected to cost about $200,000 will include a sanctuary seating 450, a large choir chancel, a chapel accommodating 100, a lounge room and auxiliary facilities.

The second unit, comprising a social hall and kitchen, will follow at an early date.

The church's original brick structure was removed after being badly damaged in the September 1952 earthquake.

The new building, designed in simple architectural character of brick and frame construction and featuring a small spire accenting the main entry, will be erected on the same downtown site at 17th and H Streets.

Long range planning has been carefully explored by the Building Committee to anticipate the future role of the church in the growth of the community.

Said a fourth: "It was the competition of the Methodist and Baptist churches. We couldn't let them get ahead of us."

Then all looked at the fifth speaker. He of all the church members was a man of wisdom. For years his own contribution had been near the top of the list. His experience and his personality was respected.

"Each of you have spoken words of wisdom. There are many incentives to give to the cause of Christ. But I would like to climax your remarks with some things which I have seen. I believe that every person here has had a definite religious experience through the participation in this campaign. I have witnessed something I have never seen before in this church. I have seen people giving joyously and sacrificially. There is such a thing as a sense of Christian stewardship. When one senses this he associates himself with the work of Christ. He seeks not his own but the things of his master. In the process he receives much more than what he gives. Some give under duress, such give grudgingly, some give because the love of Christ constraineth them. These are God's happy warriors. I think that you, my friends, belong to this group.

"You have joined a choice group of people. It is an old fellowship. Only the initiated knows its joys and security. Many, many years ago, a Hebrew of old laid down the basic principle of this group.

"It was Malachi who told his people: 'Bring ye the whole tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"I welcome you into that circle my friends. You will find that your compensation is adequate. The Lord loves the cheerful giver."

W.H.L.

Big Brothers in Race Tension

OHIO is supposed to be a northern state; Cleveland has the reputation of being a tolerant city. Yet under the industrial and social tensions of the age we have had our disturbances. Whites have resented the movement of Negroes in areas which have been exclusively white. Within recent weeks newly painted homes of Negro families have been sprayed with acid. In this way the whites have shown their dislike of their new neighbors.

A group of Christian ministers found a way to lend a helping hand and challenge the attention of the entire community. Armed with paint, brushes and suitable clothing they agreed to re-paint any house so molested. The quality of the friendship was appreciated, but more than that, it was a notice to the public of our city that Christian ministers did not approve of such tactics. The sprayings soon ceased.

A very dramatic story came out of this conflict. It found a spot in the Cleveland *Plain Dealer*, our morning

(*Turn to page 61*)

Legal Obligations of a Church

The First of Two Papers

WILLIAM H. LEACH*

ONE of the great American contributions to human progress has been the principle of separation of church from the state. It was not born in the minds of the founders of our land. They were church minded and the early colonies were definitely religious communities. But very early in the history of our nation shrewd leaders recognized the growing numbers of religious sects and saw the difficulties which would develop unless all religious groups enjoyed equal privileges.

The Virginia Act for Establishing Religious Freedom was adopted by the legislature of that republic in 1779. It was written by Thomas Jefferson. It is one of the great landmarks of organized religion. The authorized religion in Virginia had been that of the Anglican faith; the officers of the church had the power to assess taxes for the support of their church. The church vestrymen were the overseers of the poor. This legislation was a courageous act to which all America is indebted.

One paragraph states:

> Be it therefore enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in the matter of religion, and that the same should in nowise diminish, enlarge, or affect their civil liberties.

One most interesting part of the paper reveals the basic thinking of Jefferson. He is conscious that a succeeding legislature might repeal this act and again impose a state church on the state. So he concludes with these words:

> We do declare that the rights hereby asserted are of the natural rights of mankind, and if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right.

This is the same principle enunciated in the Declaration of Independence that there are basic rights which are not created by the state but are a natural inheritance. All have been given by the creator.

The same spirit was felt in other states of the new nation. Most of them originally had establishments of religion. By the time the constitutional convention was held in Philadelphia in 1787, New York, New Jersey, Virginia, North Carolina and Georgia had discarded their state churches while Massachusetts, Connecticut and New Hampshire retained their Congregational establishment and Maryland and South Carolina retained their Church of England establishment. One by one these latter states swung in favor of separation. Massachusetts was the last hold-out. It was not until 1833 that a popular vote disestablished the church in that state. Pennsylvania and Rhode Island never had a religious establishment.

Relics of Establishment

While the separation of church and state has become a national principle, there still remain relics of the days of establishment and the attempt to define the American concept is a hazardous one. We see this in the provisions for tax exemptions for churches and religious institutions and the exemption of the minister from jury and military service.

It is also very obvious that the state must be very conscious of the existence of the church and the church is conscious of the existence of the state. There are areas where authority will conflict and there are areas where there must be joint action. As an example of the first there is the field of education. Segments of the church feel that education is the responsibility of the church; marriage is a good illustration of an area where cooperation is essential.

The clergyman and other employees of the church are also American citizens and are entitled to the protection of the laws of the land. They have the responsibilities of citizens and must pay taxes as citizens. They are subject to the courts in the case of crimes and negligence. The churches themselves are institutions, and though exempted of certain taxes they must be subject to laws of the community in which they live. As employers they must be in a position where they can be forced to pay the wages agreed, they are subject to damage suits if others are injured by their property or building deficiencies. They are a part of the state when they negotiate for the purchase of land, contract to build, hire artisans and function in other ways.

So, while disestablishment gives freedom of worship which has been interpreted as separation of church and state, the church must function as a part of the state or nation in which it exists.

Before disestablishment there was no need of incorporation. The officers of the church were the officers of the town, county or state. When the church was released from the union it was necessary to recognize it as a corporate individual whether or not it had gone through the legal procedure of incorporation.

While the establishment continued the local church was a public institution and the officers of the town, county or state acted for it. It has been called the territorial church or parish church. It was a part of the political unit. When the church became separated from the state it was necessary for it to have some form of organization by which it could legally move, contract, buy, sell and act as an individual. It is here that incorporation comes into the picture.

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*Editor, *Church Management*.

Types of Incorporation

In order to function as a legal body the churches found it was necessary to have officers who made a point of contact with the legal community. Most states in the union provide for incorporation of churches. But no state requires it and there are many churches in our nation which have never gone through the formality of incorporation. They elect trustees who usually have the responsibility of the care of the property, real and intangible. The limits of their responsibility are defined by the local church constitution and they are usually recognized as legal representatives of the church. All trustees, however, are subject to state laws in their care of the property. It is a fundamental law that trustees are intrusted with the care, management, and in many cases with the title of the church property. Traditionally the work of the trustees does not, in any sense, interfere with the functions of the ecclesiastical officers of the local church. They have nothing to do with the services of worship, the planning of the music or the sermons, the organization of the educational work, evangelism and other functions of the church. On the other hand the ecclesiastical officers are not qualified by their office to function as trustees, to buy or sell, appear before courts and other work of this kind.

While the earlier court decisions were very clear as to the limited field of the trustees, there has been a broadening field for them in later years. There has come into being the church with a unified church official board where the trustees have a larger part in the administration of the parish. In several recent instances Congregational churches have elevated the trustees to the oversight of all church activities including the spiritual programs. They do this while still maintaining their legal responsibilities.

There have been, and still are, three types of incorporation. They are:

1. Corporation Sole
2. Trustee Corporation
3. Membership Corporation

Corporation Sole naturally rose because the churches were not ready for disestablishment. Someone had to act legally for the church so the pastor stepped in and the courts recognized him as the corporation. A Massachusetts court in 1811 said:

> "When a minister of a town or parish is seized of any lands in right of the town or parish, the minister for this purpose, is a sole corporation and holds the same to himself and his successors."*

*Inhabitants of the First Parish in Brunswick v. Dunning. 1811. 7 Mass. 445, 447.

We would not advise any minister of an incorporated church to try to assume the duties of the trustees, even if given authority by the congregation. The Massachusetts courts have held that a contract made in this way was not valid. (C. A. Dodge Company vs Western Avenue Baptist Temple Church.)

As the churches began to organize and became Voluntary Religious Societies, this type of corporation passed out and trustees, as elected officers of the parish, took over the property. Corporation Sole gradually passed from Protestantism.

But not so in the Roman Catholic Church. It is a common practice to have the bishop of a diocese designated as Corporation Sole and all property to be under his control. In event of his death the fee passes to his successor.

Individual Protestant churches have available two forms of incorporation. These mentioned above are "Trustee Incorporation" and "Membership Incorporation." Trustee Incorporation is that type in which the board of trustees is incorporated and holds the property of the church as a legal body.

This type may be a natural evolution from Corporation Sole. It has its virtues and its limitation. The congregation does elect the trustees and has that control over them. But in some instances the papers of incorporation have specified that they appoint their own successors and this has placed dangerous power in the hands of these boards. In at least one Trustee Incorporation the papers provided that the property descend to their heirs, which really provided trouble.

There are plenty of instances in which the incorporated trustees have transferred property without consulting the congregation and the courts have held that they have that power. However this authority does not usually include right to buy real estate contract for new building, nor mortgage present property, without a vote of the congregation. Since they have control of the funds of the church they have the power of veto in the call of a minister. Such trustees claimed the right, and the courts agreed with them, that all contracts made by the church must be submitted to the trustee board for approval.

It was abuses such as these which filled the courts that led to the third and the increasingly popular method of Membership Incorporation. In this plan the society itself is incorporated. The trustees are elected by the society and responsible to the society. The powers are definitely limited.

Carl Zollman in *American Church Law** describes the change in these words:

*West Publishing Company 1933.

These evils led to an abrogation of this particular theory of religious corporations in a number of states, not by legislative action but by judicial legislation. The New York Court served as a pioneer. After struggling until 1850 under an ever increasing mass of intricate trust questions growing out of the relation of society and the corporation, the court at last overthrew the entire theory and eliminated all of its consequences by simply adopting another construction of the New York Religious Incorporation Act. . . . The corporate franchise was therefore to all members of the society, and the trustees from exclusive incorporators were reduced to mere officers of the corporation. The distinction between the society and corporation was abolished; so that churches henceforth presented only a twofold aspect (church and corporation) instead of a threefold (church, society and corporation). It followed, since the trustees, though still called such, were in fact only officers. . . . The entire theory of a trust arising out of this relation was thus brought down in a crumbling mass by one blow.

Membership Incorporation

This type of incorporation, of course, changes the entire concept of church property administration. The society now owns and controls its property. The trustees are elected in regularly held meetings. The members are the incorporators. The trustees of the church act on authority given them by the congregation. The congregation or the denomination will provide the rules for their election and terms of office. Unquestionably this is a movement toward democracy in local church administration. But there are still many local churches which have the trustee type of incorporation. In some denominations this better fits the historical traditions and there is a reluctance to change to the Membership Incorporation.

Responsibilties of the Trustees

The trustees must be elected at a duly called meeting with the advance notices being made so that the membership is informed of its purpose. The local church constitution may provide that the election is by majority vote or some other fraction of those present and voting. The meeting must not alone be properly announced but must be properly conducted. The trustees are elected by the society and not the church, except as it shall be afterward discussed in this paper.

There are variations in the laws for church trustees but some of the universal features would be these.

Meeting of the board must be regularly called and conducted.

A quorum of the trustees must be present and voting. While a congregation is based on a majority of those present, the trustees are required to have a majority of the trustees.

Minutes of the meetings should be carefully kept.

The trustees have the control of the church property. The courts will usually protect them in that right even against the intrusion of ecclesiastical officers including the pastor.

Trustees have the power of contract. But in the membership corporation they have no right to set the minister's salary, or salaries of other employees if this has been done by congregational action. If the trustees exceed their authority in making contract they will be individually responsible and not the church corporation.

To protect themselves the trustees should seek authority from the congregation for out-of-the-ordinary contracts such as land purchases, etc.

In signing notes trustees should protect themselves by using the name of the corporate church as the debtor and not merely themselves. Unless this is made clear there is individual liability.

The trustees are entitled to administer and control all revenues derived from church property. We do not understand that this includes control of money raised for services of public worship, education, missionary causes and other funds which are used in the ecclesiastical program of the church.

Powers of the Religious Corporations

It may take in perpetual succesion, fill vacancies which may occur, and continue even though the original incorporators pass away.

It may regulate its membership deciding who is qualified to vote.

It may provide for elections, fill vacancies and remove from office.

It may sue, be sued, or compromise legal claims.

It may make contracts.

It may acquire and convey real property.

It may hold property in trust for other bodies.

It may establish branch preaching stations, missions, etc.

Further Steps Toward Unity

In this discussion we at one time saw a three-sided church—church, society and corporation. Then the society was incorporated and the trustee corporation eliminated. Now we are left with a two-sided church—church and society.

We must render unto Caesar the things that are Caesars; and to God the things that are Gods. At the present time a new tendency is appearing. The society is being eliminated and the church (the ecclesiastical church) is being incorporated. There will be but one annual meeting, not two. That meeting will elect the trustees as well as the spiritual officers. The trustees are the servants of the church and not the society. Many states are recognizing this kind of corporation and it serves a real purpose in unity. There is a peril seen in some instances where the trustees are elevated above the deacons, elders or other spiritual officers of the church. This should be avoided.

It does make possible a single controlling board for the church which most administrators think is desirable. For instance, in a Presbyterian church, the Session Board of Elders is the controlling board of the church. That board would have authority above the trustees. If the society and church are combined and incorporated into one body, the session can designate certain members to serve as trustees. This action would eliminate any friction between the two boards and the trustee committee would report its activities to the session as a matter of course.

The elevation of the term "trustees" to the head of the ecclesiastical church as has been done in some recent instances, so that the trustees are above the spiritual officers, is doubtless legal but it is an unfortunate use of a legal term which has been associated for many generations with the legal and business side of church administration.

Advantages of Incorporation

There are several substantial advantages which churches gain by incorporation. They gain a legal standing with the right to contract, hold property and sell property. The trustees get relief from personal liability for the obligations of the church. Indeed, the courts have in many instances held that members of an unincorporated church, having countenanced certain acts which incurred financial obligations may be held personally responsible for a share of any indebtedness. When trustees sign a note for the corporation, and make it clear that they are signing in official capacity both the trustees and the members are freed from this liability.

The Flowering Dogwood

GROVER WILSON*

THE dogwood tree is one of our favorite flowering trees. In the early springtime, the buds enlarge and soon the delicate cross-shaped petals spring out. In the southern mountains, whole sides of the hill may be white with the blooming of the flowering dogwood trees. The dogwood tree grows slowly and whenever it is transplanted from its natural setting, it must be done with care if it is to survive in a new place. The flowering dogwood is a favorite model for pictures of artists.

The story is told that at the time of the Crucifixion of our Lord, Jesus, that the dogwood tree was the size and strength of the oak tree, and not the delicate tree that we know. The dogwood was so strong and so straight that it was used as the cross. To be used for such a cruel purpose, distressed the tree and it spoke out, saying: "Strong men came and took me, and made me into a cross, and upon me Jesus hangs. I did not wish this."

Jesus heard the distress of the tree and spoke: "Because of your regret and because of your pity for my suffering, never again will the dogwood trees grow large enough to be used as a cross. From now on the trees will be slender and delicate, twisted, and bend so as to bear no burden. Also, its blossoms shall be in the form of a cross . . . two short and two long petals. In the center of the outer edge of each petal there will be nail prints, brown with rust and stained with red, and in the center of the flower will be a crown of thorns, and all who see it will remember."

And when we look at the dogwood tree and its petals today, we see that this is so.

Jesus has words, too, for all those who work against his will: "Father forgive them." These can be words of understanding and comfort for us when we are injured by the hasty word or the unkind action of others. The hurt and the scar may remain in our lives and in our memory; but when we forgive others as Jesus asked his Father to do; and as he asks us to do, these hurts are turned into blossoms in his name.

*Huguenot Memorial Church, Pelham, New York.

The Planned Wedding*

A Story of a County Project

THE minister put down the phone, discouragement written all too clearly. "What's the matter, dear?" asked his wife. "Another of those 'planned weddings?' " She hardly needed the affirmative answer. She already knew the signs.

It was no wonder that the minister felt a sense of distress and frustration. His previous experience with "planned weddings" had let him know that the plans were all made before he was ever consulted. Notices would be in the paper, dresses would be fitted and ordered. The consultant would have florists, caterers, and even the photographer and engraver at hand. Colors for linen and patterns for china, glassware, and silver would already be selected. Just one little thing remained —to be sure that the minister would be there to add the blessing of the church to the festivities.

To be perfectly honest, the minister had no fault to find with planning. His only complaint lay in the fact that the wedding was to be in the church, and with the blessing of the church, but this part of the planning was left as an afterthought. Almost any minister knows that behind the dazzling arrangements for a modern wedding there are still the unsolved problems of humanity. Almost every marriage has problems which must be solved correctly if true happiness is to be attained. How can a happy marriage begin if everything is "planned" except the essential?

Many young people will be saying "yes" this year. Will they have good counsel before they exchange their vows? The answer to this will depend on how prepared will be their minister.

Some bright young modern, or some sentimental parent, may wonder what "our dear pastor" has to offer, other than the blessing of the church. To that we must make the answer that most ministers cannot sincerely offer the true blessing of the church if they are not previously consulted. If the minister has nothing to offer, why seek him at all?

Most ministers have, even early in the ministry, seen more weddings than the average wedding consultant. Oh yes, the store may have run up an imposing number of weddings, but the minister sees more than the bride's train at that last moment. He sees more than the last tilt to the hat of the attendants. He sees two young people, often very poorly prepared for life, who stand before him briefly serious. Often it is only he who senses the real meaning of the unshed tears in the bride's eyes. Often only he knows the flitting questions on the faces of the family. Then everything is pushed aside. The gayety must go on. His brief service must just put a social and religious touch of decorum upon what has been planned. The young folks are on their own. It may only be weeks, or it may be years, before someone is needed to "pick up the pieces." A wedding planned without much thought of a minister will hardly produce a marriage conscious of a minister. Most ministers care a great deal about their weddings. Usually they keep records of those couples they've married. They try to keep track of these marriages to be sure they're working out. They not only want a good record of "happy weddings" but they also have the guidance of the church rules on marriage and divorce.

What The Minister Has To Offer

But to get back to the general misconception of "planning." Does the average minister have much to offer? To this we must frankly admit that just as other factors in the ministry differ, so the abilities of the various men differ here. Ministers are as limited as any other human being would be. But trained ministers have had some study, instruction, and experiences which will be of some help. Others have taken special courses of study which serve further. Some ministers and their wives have been part of a counseling bureau, or have studied the problems of family life in social case work. It is fairly safe to assume that very few ministers these days are without resources which will be of help. Most ministers are endowed by training, study, and experience to be of considerable help.

Dr. George Crane in his column, "The Worry Clinic," recently made mention of the fact that "the clergy are the best applied psychologists in America." His observations and findings led him to feel that no other group of men were more interested or more active in applying the best of faith and the best of psychology in the meeting of modern problems.

The ministers of Beaver County have been anxious for some time about finding the best resources for marriage counseling. They know that almost every married couple at some time needs a qualified counselor to view with them one or more problems of marriage. They wanted to be called in early to help in the planning for a happy marriage. In order to be of the greatest possible help, these ministers wanted to be well trained. Accordingly, Max Burton Conley, pastor of the Freedom Presbyterian Church, was delegated with the responsibility of setting up a conference on marriage counseling.

Mr. Conley's committee on "Mental Health" conferred with the religious, social, and educational agencies at work in this field. They realized that the interest was great enough to warrant making the conference available to all ministers in the area. They felt that top-flight resource leaders should be engaged to lead the conference, so they engaged on a program of research.

*Information supplied by Harold Faust, minister, First Presbyterian Church, Beaver Falls, Pennsylvania, and president of the Beaver County Ministerial Association and Max Burton Conley, minister of the First Presbyterian Church, Freedom, Pennsylvania and chairman of the association's Mental Health Committee.

Upper left (left to right): George Younger, Rochester Baptist Church; Eugene Chapman, Episcopal Church, Rochester; Max Burton Conley, Presbyterian Church, Freedom; Mr. George Levinrew, advisor from Pennsylvania Bureau of Mental Health; Raymond Pitzer, Ellwood City Presbyterian Church.

Upper right (left to right): Role players enact a conference. Conferees are E. G. Montag, First Presbyterian Church, Beaver; Mr. Foster Grosh, personnel director, Ketcham MacLeod and Grove, Pittsburgh and Mrs. George Younger, Rochester.

Lower left: A group of ministers in conference. Conference led by Wilbur Matchett, New Brighton Presbyterian Church.

Lower right: Dr. Earl Loomis from School of Medicine, University of Pittsburgh; Robert D. Morris, former minister of Counselling, First Community Church, Columbus, Ohio; Harold Faust, First Presbyterian Church, Beaver Falls; Steven Katsaris, Greek Orthodox Church; Frank Musaris, Russian Orthodox; Michael Kovach, Russian Orthodox Church.

Conference Personnel

After considerable study it was decided to set up the conference on marriage counseling. A date was selected when most clergymen were free to attend. The former president of the Ministerial Association, Dr. E. M. Nesbitt, worked with the current president, Dr. Harold Faust, in bringing to the fore the problems that ministers have felt must be met. An all day conference was set up. Beaver Falls, the shopping center of the area, and centrally located, was selected as the site. The First Presbyterian Church, with its chapel, conference rooms, parlor and dining room, served as host church. The women of the church agreed to serve luncheon at cost so that ministers would not be under undue expense. These details then left the committee free to invite counselors for the full day.

After due study the following resource experts on marriage counseling were secured: Robert Morris, formerly minister of counseling and research, from the First Community Church, Columbus, Ohio; Dr. Earl A. Loomis, Jr., Pittsburgh's School of Medicine; and Miss Gladys Shuford, assistant director of case work, Family and Children's Service, Pittsburgh, Pennsylvania.

The resource leaders suggested in advance several "role playing" situations which would point up basic problems for the groups as the conference began. For example, one life situation was that of a couple with a hazardous marriage. Both parties to the marriage have been married before, and because of that feel that they need no counseling. The bride-to-be is a widow, but her marriage had been happy. The man she plans to marry is supposedly the innocent party of a broken marriage. Both people plan to go to church, although they haven't done so before. They want their marriage to succeed, but are naively unconscious of the problems that already they are creating for themselves. Three years after the wedding they come for advice, and the dissolution of their marriage is already in process.

The Procedure

When the various role-playing situations were enacted, the ministers who were appointed to "role-play" as coun-

selors appeared on the scene. Their efforts, good or misguided, were observed by the group and then discussed.

General procedure for ministerial counsel is as follows:

1. As soon as the couple begins to consider marriage, even before any wedding plans are made, the pastor is consulted.
2. During the time that follows, the minister is kept informed.
3. Further meetings are later arranged.
4. Following the marriage the pastor still continues his interest and help for a happy marriage.

Since more than seventy ministers of the county were involved, and some of the wives of the ministers had responded also to the invitation, it was necessary to break into four work groups. A chairman and an advisor worked with each discussion group. The marriage counselors listened to the problems, solutions, and group reactions. In the light of their scientific study the counselors made recommendations and the groups arrived at suggested solutions.

After careful study, directed thinking, and discussion, the conference met for a joint session in which all of the reports were given. Written reports of the findings were filed and a completed conference report placed in the hands of the committee on mental health. These findings will be made available through further work of the committee.

As a result of the shared experience and the advice of the resource leaders, several factors emerged as general problems. General and specific solutions were also discovered. Series of study sessions planned in counseling are planned, and theological seminaries now give courses in this phase of the pastoral ministry.

For example: Dr. Morris in his counseling explained how the pastor-counselor, in his very first contacts with a couple to be married, had the obligation to help them to evaluate that which they called "love for each other." "Mere advice is not enough," Dr. Morris states. "It is better for the counselor to listen and evaluate, rather than to merely advise."

Continuing, Mr. Morris pointed out that a minister to keep his integrity cannot perform a marriage in which he asks the blessing of the church while having "his tongue in his cheek." He must be convinced that there is a reasonable chance of success. This means that he should be consulted early enough to determine the status of the contemplated marriage, and it also means that sometimes he must be free to "refuse to perform a wedding." The couple with a planned wedding comes to get the final agreement of the minister to officiate, but at that stage of their planning they are not ready for much counsel or help, and certainly not wishing to be advised to reconsider.

Mr. Morris highlighted the fact that a minister does not "refuse to marry" a couple. Instead, he has the hope of preparing the couple to meet the standards for a happy marriage. It is only by refusing to meet these standards, or by ignoring their importance, that a couple will disqualify themselves.

One of the important phases of the discussion in this area was the truth that children begin as "whole people," but as they grow, "brokenness is forced upon them." The children who marry without counsel and advice are often "broken people." Immature and broken people seem incapable of marriage in its fullest sense.

Ministers were cautioned here to remember that words, vows, and even well meant advice cannot make whole people out of "broken" mortals. Physically and emotionally broken people are incapable of making whole, healthy marriages. Correction of their problems should begin before the exchange of marriage vows. This is not only to insure the happiness of the marriage, but to make possible the adjustment and happiness of each party to life, as well as marriage.

In the group discussions the ministers brought out the fact that often the counseling with couples led to a recognition of the need for the church and a new status in the spiritual experience. Other ministers warned that while this is possible, it must be watched, lest the minister's zeal for the church and evangelism should over-ride his first concern, that of real helpfulness to the couple.

While the committee felt that the conference did not find the solution to even all of the problems raised in the "role playing situations," nevertheless the basic help had been given the ministers. E. G. Montag, pastor of First Presbyterian Church, Beaver, in his role playing as an advisor of one couple, pointed up strongly the fact that even a well trained pastor cannot help a couple if they don't want help, if they come merely as a gesture, and if they cover up their basic problems. Such a pastor, or friend, cannot judge.

Wilbur Matchett, pastor of the Presbyterian Church of New Brighton, Pennsylvania, led a group in a discussion study which highlighted the need for planned counseling over a satisfactory length of time. No specific course could determine the needs of each case, but there had to be time to go back into concepts even formed in childhood. It is often these concepts that are carried into adult life and form an insecurity that reflects in every aspect of married life.

Good Marriages Require Planning

The conclusions on every hand were that, emotionally and physically, a satisfactory marriage required every careful and competent planning. It was generally felt that the pastor could not find much help from his wife in these counseling interviews unless his wife also was a trained social case worker. Dr. Loomis concurred in this opinion.

The findings of his group highlighted the great need of counseling preparation on the part of pre-ministerial students, and of later studies as the minister progresses.

Miss Shuford helped her discussion group to emphasize the need for objective interest on the part of the minister. A couple thinking that the minister may be shocked or displeased cannot frankly discuss the total marriage picture with ease.

These and many other permanent aids to thought resulted from the conference, making the ministers feel that they had begun to find the solutions to the approach in marriage counseling. While our minister may sometimes have to put down the telephone in dismay when some "planned weddings" are thrust upon him, the chances are that they will decrease. The man who has given his life to counsel and minister may be called more often to fulfill his role.

The written reports after the conference show that the ministers generally felt that they had received help in setting up such standards for their people. They also felt more competent to meet these problems and all expressed a wish to continue such conference service for their guidance in the future.

Yes, marriages will still be planned. It is well that some physical planning be done with decorum and good taste, but it is hoped now that the real "planning" will be with a thought to the real purpose of marriage. It is not just the choosing of a mate or a pattern in silver; not the choice of a gown or bridal party that will come first. There is hope that our people to be married will make the most important choices of all, the will and direction of God before seeking God's final blessing on the ceremony. This year many couples will enter into this "honorable estate," with or without the pastor. Those marriages planned with the minister's advice and counsel are the ones that last and are happy. This can be proved statistically. Thus, it's wise to ask, "Is your wedding 'planned' or is it 'arranged?' "

St. Paul; Farmer-Gardener?

LESLIE CONRAD, JR.*

THE face of the United States is well-freckled with churches. The heaviest concentration of "God's Houses" is in rural areas. Forty-two states have more rural than urban churches. In twenty-one of these states, rural congregations make up at least seventy per cent of the total church population.

On the surface it would appear that churchwise, the United States is out-and-out a rural nation—and it is, churchwise; but not membershipwise. Even though rural churches outnumber urban churches by almost 2 to 1 (128,-097 to 71,205), the average membership of the urban church is four times larger than that of the rural church. The average number of members for the rural church is 133, while the average number for the urban church is 541.

Admittedly, the urban church membership outnumbers the rural; however, as we ponder the advisability of using farming and gardening illustrative terminology in sermons, it is well to keep in mind two other factors: 1) The millions of urban church members who spent their youth on the farm and are now spending their adulthood in the city. In the opinion of Arthur E. Morgan, former President of Antioch College, not more than one in ten college students has returned to the rural community whence he came. 2) Urbanites who garden "on the side." For a sizable number—the financially well-off, this means "having acquired a farm"; for the not-so-well-off financially, this means flower or vegetable gardening on a small scale within the boundary lines of the plot of ground where he lives.

What we have been trying to say is that the majority of America's church population understand—and appreciate—a sprinkling of farming-gardening illustrative material in sermons preached by 1954's pulpiteers. And we go back to Paul, the Preacher, to prove our point!

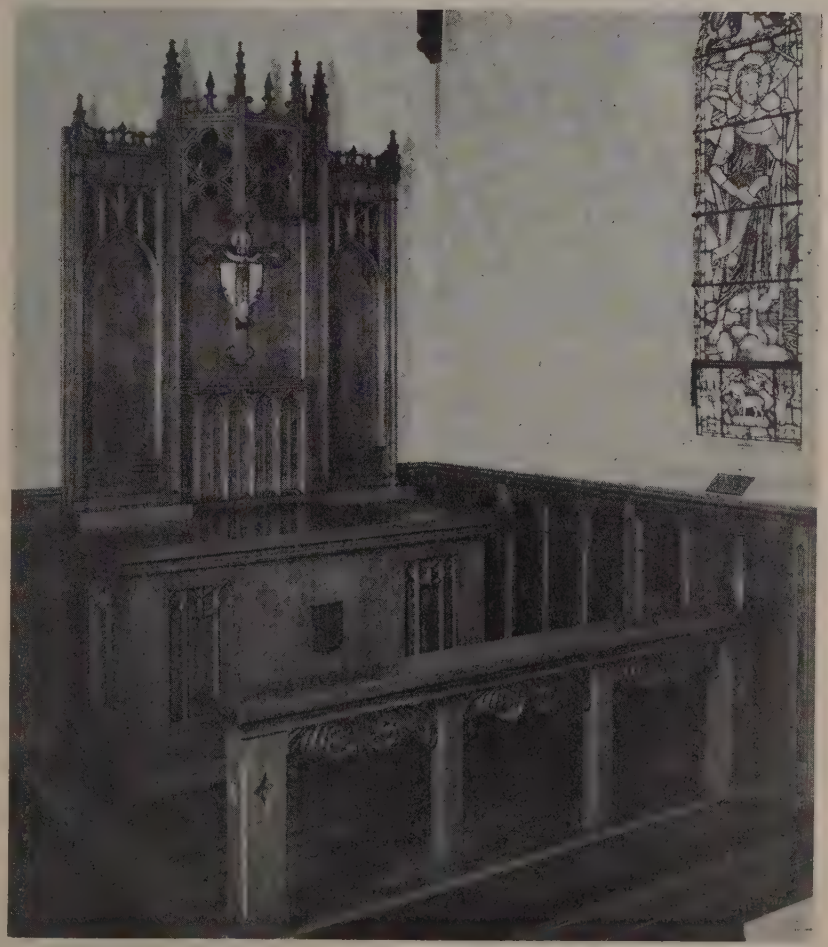
* Executive Secretary, Luther League of America, Philadelphia.

A Keen Observer

Paul was a prince of an observer. His eyes spotted appropriate illustrative material wherever he looked. We have no record that he ever plowed with a yoke of oxen, or milked a cow, or pressed oil from olives. Yet, this keen-eyed illustrator must have realized that farming-gardening facts offered him a bushel of illustrative opportunities. So, he proceeded to master farm-garden terminology and make it as much a part of his everyday vocabulary as the facts related to the death and resurrection of Jesus Christ. We cannot be far off the beam when we tag Paul with the title: "The Farming-Gardening Epistler."

Paul very well knew that the Children of Israel were an agricultural and pastoral people. They counted their assets in olive trees and vineyards, in flocks and herds. A striking statement in *I Kings* 4:25, "From Dan even to Beersheba every man under his vine and under his fig tree," was the ancient counterpart of our "chicken in every pot and this-year's-model car in every garage." The Hebrews lived off the land—or else, off of the cattle and flocks that lived off the land.

The Gentiles were just as dependent upon the fruits of their agricultural labors for existence as were their Hebrew neighbors. Cultivation of the soil



Illustration, Courtesy, R. Geissler, Inc.

SIDE ALTAR, SAINT PETER'S EPISCOPAL CHURCH
Cambridge, Massachusetts

Altar, Reredos, Communion Rail and Wall Panelling Are all of Hand Carved Oak.

by both Jews and Gentiles was a primitive process. We read of plowing and harrowing, but scraping and scratching would be more accurate. Farm implements were usually wooden, light and inefficient. Standard equipment for the farmer was a yoke of oxen—they dragged his plow and pulled his cart.

At its best, neither the soil of Greece or Palestine—or even Italy—was much to brag about. The soil of Greece was poor; basic rocks close to the surface made agriculture a heartbreaking struggle for the simplest goods of life. The products of the soil in Greece were cereals, olive oil, figs, grapes and wine. Cattle raising was negligible as a source of food. Fruits were few. Nearly everything was cooked and dressed with olive oil.

No doubt, many of the first-century agricultural facts which we have just reviewed were known by Paul. But he never relied entirely upon general information; he required some specifics about his hearers. He wanted to know their likes and their dislikes, their habits and their customs. It was then, and only then, that he could beam his messages in a person-to-person fashion, as was his custom. Such a method also made it possible for him to weave understandable illustrative material into his writings.

Among the Epistler's favorite—and most often employed—farming-gardening terms were "planting," "sowing," "reaping," "harvesting," "fruit," and "first fruits." Probably the best way to approach Paul's illustration-strategy is to consider several examples.

Seed Time and Harvest

1. *Planting and Sowing.* Time and time again, the planting and sowing metaphors crop up in the epistles of Paul in all sorts of ways. Consider some of these varied uses:

"I planted, Apollos watered, but God gave the growth." (I Corinthians 3:6) God—and only God—causes Christian churches to grow, regardless of who the pastors are who may serve as "sowers" and "water-sprinklers" of the "gospel seeds."

"Who plants a vineyard without eating any of its fruits?" (I Corinthians 9:7) A pastor rightly deserves salary consideration!

"The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully." (II Corinthians 9:6) The law of the harvest is applied to the pocketbook of the Christian.

"Do not be deceived: God is not mocked, for whatsoever a man sows, that will he also reap. For he who sows to his own flesh from the flesh will reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life." (Galatians 6:7-8) Take your choice!: It's either the agriculture of the Spirit or the Agriculture of the flesh!

2. *Reaping and Harvesting.* Reaping and harvesting comes in for a big share of illustrative opportunities in the Epistler's writings. Some of these have been touched on in the preceding section on "Planting and Sowing." However, it seems extremely noteworthy that in Paul's "heaviest theological epistle," *Romans,* he states his aim in the first chapter in farm-garden terminology: "I want you to know, brethren, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles." Paul wasn't afraid to talk about "the country" when writing to "the town"—and of all places, Rome!

3. *Fruits and First Fruits.* One of Paul's recurring metaphors is fruits—and at times, expanded to first fruits. Where is the Christian who has not read—or heard read—Paul's well-known "fruit of the Spirit" passage in *Galatians*? "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law." (*Galatians* 5:22-23)

Paul's Hebrew-trained mind was thoroughly familiar with the "first fruits" section of the 19th chapter of Numbers, in which God promises Aaron and his descendants the first fruits of all that is presented to the Lord. But to Jewish-Christian Paul, Jesus Christ is now the only "first fruits" that matters. He is "the first fruits of those who have fallen asleep." (I *Corinthians* 15:20) He is also "the first fruits of the Resurrection." Since the offering of first fruits to God symbolized the dedication of the entire crop to him, Jesus became—and is—the living symbol of all those who "fall asleep in Jesus."

4. *Grafting.* Paul was a genius at selecting the right illustrations for the right people. In his Epistle to the *Romans,* his gardening terminology is limited almost entirely to the culture of olives and fruits. And there was good reason for this!

The classic Roman work on agriculture is *De Re Rustica,* completed by Junius Columella in 65 A.D. He reports that the best lands in Italy were taken up by the villas of the rich; the next best by olive orchards and vineyards; only inferior soils were left for tillage. "Through the zeal of our farmers," comments Columella, "Italy has learned to produce the fruits of almost the whole world." Italians grew the peach, the apricot, the cherry, the grape, the plum, the filbert, the samson, the olive, the fig and the walnut in this period of her gardening life.

Pliny, the first century Roman naturalist, speaks of "clever arboriculturists who had grafted the walnut upon the arbutus, the plum upon the plane tree, and the cherry upon the elm."

No doubt, Paul "knew the latest score" on Roman grafting techniques. Imagine how the grafting specialists must have felt when they heard the portion, now designated as the eleventh chapter of *Romans,* read to them. (By the way, it's the only reference to grafting in the entire Bible.) With some freedom of expression, we quote Paul:

"You grafting specialists—some of the best, if not the best in the world, and you other Romans who are familiar with the business, I propose some new techniques that may seem contrary to your progressive grafting methods. Actually, they're not my methods, but the methods of my God. My God can take a wild olive branch and graft it into a cultivated olive tree. (That seems foolish, doesn't it, since the wild olive shoot is not going to help the cultivated olive tree one iota?) On top of that, my God even takes branches that have been pruned, and grafts them back into the cultivated olive tree from which they were pruned. (That doesn't seem to make sense either!)

"You Roman grafters must remember, this is my God at work; they are his methods; and oftentimes, his ways are not man's ways. You see, God's aim is to make each Gentile a grafted branch of his Tree of Life. Furthermore, he wants to graft into the Tree of Life—along with the Jewish Christians already there—the disbelieving Jews who were previously pruned." (See *Romans* 11:13-24)

5. *The Thorn in the Flesh.* In the muchly-debated passage, II *Corinthians* 12:7, Paul coined a garden metaphor that is proverbial: "And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me . . ."

Our epistle-writing illustrator was able to utilize even the barbed weeds to express facts and feelings. The Holy Land had, and still has, a lush crop of weeds of two types: a) thorns, briars, and brambles; b) thistles, nettles, and tares. Paul's outburst humanizes exhibit A.

6. *Oxen.* Whenever a plow furrowed the soil or a cart rumbled toward the threshing floor or the barn, a sturdy ox was usually in the shafts. No scriptural animal was held in such high regard, nor was as important to the agricultural processes of the Old Testament-New Testament world, as the ox. The Bible has more than one hundred and fifty references to oxen.

(*Turn to page 36*)

A Downtown Church with a Difference

CARL DAVIS BADER*

OURS is a downtown church, but a downtown church with a difference. This is not to say that we are not troubled by the problems facing most churches in our situation. Our sanctuary is located on the edge of a large public park in a crowded section of the nation's third largest city, in the heart of a Jewish community. Very few of our members live in the immediate neighborhood any longer. Yet, church attendance is increasing and our membership rolls continue to swell.

A vital spiritual renewal has manifested itself among the members of our church in the past few years. Men and women who all their lives have been merely nominal Christians now are discovering for themselves a workable, realistic Christian faith. There is an air of expectancy and quiet strength in those who attend our services. One feels that they are there because they have discovered something precious—something which they do not want to lose.

What has caused the change? We believe we can trace it directly to a series of all church retreats initiated slightly more than six years ago. As always in any enterprise attempting to come to grips with the indifference and apathy of our day, these retreats began with a handful of enthusiasts. Now attendance at a single retreat averages sixty persons. We attempt two of these a year—a men's retreat in the fall and one for the women in the spring.

These retreats, known as the Cathedral Men's Retreat and the Cathedral Women's Retreat, are held in a hotel about thirty miles from the city. It is a quiet spot with the comfortable though simple appointments so essential for our purpose, especially since these retreats must be concentrated into a forty-eight hour period. Surrounding hills and fertile fields, stretching as far as eye can see, play their part, too, in renewing tense city-dweller nerves.

We include here a description of a typical men's retreat. So far we have found separate retreats for men and women to be the best approach, since there is a definite difference between the two groups in their approach to religion and their emotional reactions.

The Devotional Hour

A Typical Schedule

FRIDAY

7:00 P.M. Dinner, followed by get-acquainted period
8:30 P.M. Prayer circle
11:30 P.M. Benediction and retirement. Sacred silence begins.

SATURDAY

7:00 A.M. Rising
7:30 A.M. Silent group worship and prayer
8:00 A.M. Procession to chapel and holy communion
8:30 A.M. Breakfast. Sacred silence ends.
10:00 A.M. Address
11:00 A.M. Individual pilgrimage into the woods and fields alone with Christ
12:00 Noon Luncheon
1:00 P.M. Address
2:00 P.M. Recreation
5:00 P.M. Dinner
7:00 P.M. Address
8:00 P.M. Journey to Bethany including camp fire hymn sing, retreatant talks and weenie roast
10:00 P.M. Evening address
11:00 P.M. Benediction and retirement. Sacred silence begins.

SUNDAY

7:00 A.M. Rising
7:30 A.M. Silent group worship and prayer
8:00 A.M. Procession to chapel and holy communion
8:30 A.M. Breakfast. Sacred silence ends.
9:30 A.M. Pilgrimage to the cross
11:00 A.M. Morning worship
12:30 P.M. Dinner
1:30 P.M. Address
2:30 P.M. Recreation
6:00 P.M. Dinner
7:00 P.M. Farewell meeting

*Minister, First Christian Church of Philadelphia, Pennsylvania.

The Author

A dinner on Friday night precedes the opening of the retreat. The atmosphere is one of cordial welcome so that a feeling of group fellowship may develop from the beginning. Men of all ages attend. There are high school students, fathers with their sons, men in their thirties and forties, a few in their eighties. Retreatants are requested to use first names. A fine of five cents is imposed for the use of a last name at any time after this initial dinner.

For the actual retreat the pastor serves as retreat master with guest ministers invited to assist him. The latter are chosen especially for their ability to impart to others their own deep spirituality.

Retreatants also have a part in the devotional talks. At the beginning of the retreat each man becomes a part of a smaller group headed by a qualified leader. He may be chosen by his group to speak at the evening camp fire on some such question as "What does Christ mean to me in my business? in my personal life?" "What has the Church a right to expect of me?" "How can we generate genuine enthusiasm for the work of the Church?" The group will first discuss the question among themselves and then ask their representative to voice their feelings in the larger meeting.

Each man attending the retreat will also have some special function to perform toward making the physical arrangements. Attending to the transportation, making room arrangements, preparing for the communion service, serving the elements, directing the recreation, making up lists for the individual prayer times in the chapel are some of the responsibilities which the retreatants themselves carry out.

The Prayer Circle

The last meeting on Friday evening is the prayer circle. Upon the success of this service the entire retreat stands or falls. The men sit in a large circle, and after a word from the retreat master and the singing of a hymn or two, each retreatant around the circle says a few words. He is to answer certain questions with all the objectivity and sincerity he possesses. He states his name and occupation and then replies to the following questions in order: (1) Why have I come? (2) What do I want out of life? out of this retreat? (3) What do I really need?

Some men speak at length in making their answers, while others make only a brief concise statement. In all this meeting lasting approximately two hours there is little if any restlessness. As each man stands to speak everyone's thought is focused upon him.What are his problems, his needs, his desires and hopes? Why has he come? What does he want? The working of the Holy Spirit has always been in evidence at these meetings, for in talking about one's problems and hearing others talk of theirs there is new religious perspective for each man present.

The supreme emphasis of the retreat is upon the individual. To meet his needs and to help him discover a deeper and more abiding God consciousness is the fundamental purpose. Individual counseling is made available through the retreat master and his associates. But prayer in particular is the order of the day. It is through the practice, not with lip-service but with diligence, that the retreat renders its greatest service to those taking part in the retreat.

There are two continuous prayer chains—one on Saturday and the other on Sunday, beginning immediately after morning communion and ending late in the evening. Each retreatant signs up for as many fifteen-minute periods as the schedule will permit him. He kneels at the altar in the prayer chapel as he prays, and at the end of his period of prayer another retreatant replaces him before the altar to continue the chain.

The Period of Silence

Silence is another important element in the retreat. In these days of rush and tension there is no substitute for a silence that is a quiet waiting upon God. There the individual finds a creative power that can truly heal and renew the inner life. Sacred silence during the retreat begins for individuals each evening upon retiring, ending only after the communion service in the morning.

Corporate silence even more than individual silence seems to have in it healing power. Early each morning the whole retreat group gathers in the out-of-doors for silent worship together. Here they read their devotional material, and in the newness of the day adore their Creator, the Creator of all

Bible Study

things. Here they experience the mysterious influence which is the gift of such a worship experience, developing an understanding of each other and a fellowship which they could find in no other way.

A high school boy after the Friday night dinner at one of these retreats said, "I never knew the luxury of having a brother or a sister, for I am an only child. But now I have not one brother, but sixty!"

A brilliant young man, an efficiency expert in a large industrial concern, commented, "In the course of handling the administrative problems of an organization of nearly two thousand people, I have found that pressure invariably results in tensions being built up, tensions which a sincere application of the best principles of relaxation have failed to release completely. With each succeeding retreat I have come to recognize more fully the unshakable truth that God is the only effective and long-lasting therapy for this condition. . . . I have found that the only real relief from these deep-rooted inner tensions has come from an extended period of prayer, coupled with complete absence from everyday affairs."

Still another man, who found new meaning for his life in the course of a retreat, said, "We came away from it spiritually stretched, never to be quite the same again."

These and the many other comments that have come have just one message for us. That is: "It is prayer that has made the difference in our church."

Our retreats have helped us to catch a spirit akin to that of those early men and women of the church whose leaders had learned to pray at the side of the Master Teacher himself. The men and women who attend our retreats are ordinary men and women of the twentieth century, products of all the tensions and sophistications of our day.

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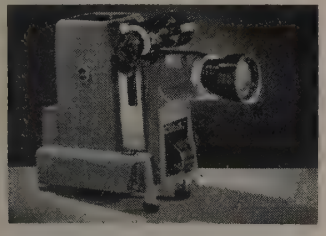

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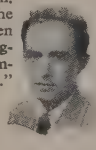

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A SERMON FOR THE NEW YEAR

Strength for Your Days

ARTHUR A. WAHMANN*

WHEN Grover Cleveland was a young man, he opened a law office in Buffalo, where an uncle lived. Because his income was so small, he slept in a room upstairs over his office. Its furnishings consisted only of a bed and a chair. On the chair Cleveland placed the Bible his mother had given him. Soon, he obtained a decoration for his room, a scroll bearing the words of Deuteronomy 33:25, "As thy days, so shall thy strength be." When the young lawyer's clients increased, he moved to better quarters. The Bible and the scroll went with him and were given a prominent place. In later years, Cleveland referred to the scroll and its text as his coat of arms.

The words of Deuteronomy would form a fitting motto for any coat of arms: "As thy days, so shall thy strength be." Here is God's own promise concerning any of the events and circumstances through which we may be called upon to pass. Whatever may be the particular demands of the day, strength for meeting them will be supplied. What a New Year's sermon in one short sentence that text preaches!

This morning, let us think of some of the particular kinds of days through which we may pass in the coming months and anticipate the sort of strength we shall be given for each.

I

All of us will experience *days of success.* There will be periods when all seems to go well, when your efforts are appreciated, your plans reach fulfillment, and you and yours are enjoying health and contentment. It is right that we should know such satisfying hours. Life presents many days of joy to the average person and God intends it to be that way. The Bible reports that when creation's work was finished, God saw everything he had made and "behold it was very good."

Times of success and well-being can be dangerous for the soul, however, as well as beneficial, and we ought to be aware of it. Christopher Fry wrote discerningly:

> "The golden bear Success
> Hugs a man close to its heart;
> and breaks his bones."

That can be true, spiritually. In the happy hours, therefore, we ought to crave the quality of character enabling us to keep the right perspective: it is *the strength of humility.* Humility is a strength just as surely as are endurances and fortitude. When the days are bright, and our plans are being achieved, the tendency will be to begin viewing ourselves as solely responsible for our fortunate circumstances. How clever we are. How effective our ideas. How forceful our personality to win others to an acceptance of our notions. We begin losing that "sober judgment" Paul said we need and we begin thinking of ourselves more highly than we ought.

We can then lose sight of our dependence upon God, forgetting that any talents and winning personality traits are a trust committed unto us.

We can also lose sight of our dependence upon other people in the attainment of our desires. That remarkable documentary film, *The Conquest of Everest,* shows clearly the dependence upon each other of all of the people engaged in any venture. Only two men gasped their way to Everest's summit, a New Zealand bee keeper and a Sherpa porter, but many more were responsible for the achievement: the expedition's leader, Colonel Hunt; the specialists who made proper use of tons of equipment; Sherpa porters who carried the loads. Without the teamwork of every last man "the top of the world" would never have been reached.

So it is in every enterprise in which we engage. Others' help makes possible any of our achievements. A proper humility enables us to realize we are only human beings among fellow beings, each dependent upon the other and upon the Almighty.

Such a strength has been pledged us by our text. It can never be bestowed, of course, unless we bow

* Minister, Messiah (Presbyterian) Church, Paterson, New Jersey.

habitually before the Lord. When the majesty and the purity of the Eternal overwhelm us, we see ourselves for what we are—unprofitable servants—and our own self-estimate is deflated to its proper size.

May this be for you the best year ever, but may you possess the grace to receive life's bounties in Christian meekness.

II

What other sorts of days are we likely to encounter in the coming year? For some, there may be *days of failure.* If there are periods of life when all seems to go well, there are also times when everything seems to go wrong. Success and failure may be ours within the course of a single year. Or perhaps one year will be dominated by achievement and another by defeat. For some people, failure seems to be a life-long companion until a certain point when their character, carved by hardship, is unveiled before others in all its nobility. Here is an outline of the life of one man. How dismal it sounds:

Failed in business, 1831. Defeated for legislature, 1832. Again failed in business, 1833. Elected to legislature, 1834. Had nervous breakdown, 1836. Defeated for Speaker, 1838. Defeated for Elector, 1840. Defeated for Land Officer, 1843. Defeated for Congress, 1843. Defeated for Congress, 1846. Defeated for Congress, 1848. Defeated for Senate, 1855. Defeated for Vice Presidency, 1856. Defeated for Senate, 1858. Elected President, 1860.

That, in summary, was the career of Abraham Lincoln. As we read it, there suggests itself to us the kind of strength necessary in the face of defeat. *It is the courage to try again.* Inherent in that courage seems to be the willingness to analyze our failures and to try to uncover the reason for them.

Sometimes the fault lies in ourselves. Maybe we haven't used good judgment. Maybe it has been the lack of that very humility of which we've spoken. Sir Winston Churchill, now the most distinguished of living statesmen, is one of history's magnificent failures. He failed several times during his long career. At least one of his defeats was due to an insufferable pride and ambition. Says one astute writer on international affairs of Churchill's earlier days: "He was once so obviously ambitious and so seemingly irresponsible that he lost his place in the British cabinet during the First World War. The disaster which overcame the adventure at Gallipoli was the ostensible cause of his dismissal. But actually, it was but the occasion for the explosion of resentments against him by members of both parties who mistrusted him as a too obviously ambitious man." But Churchill learned his lesson. His subsequent glorious career represents a certain subordination of self-interest which had occasioned his downfall.

Sometimes a man's failure is caused by forces outside himself. Did not Moses fail nine times to persuade Pharaoh to release the Hebrews from bondage? But the cause of those failures was in Pharaoh's treachery.

Again, sometimes we fail because we are not doing that for which our talents and limitations suit us. Henry Fielding, the English novelist whose works are now studied in school, tried his hand at playwriting before he was twenty-one, and failed. He then turned to the study of law but could not make a go of it. When he plunged into journalism and became an authority on the criminal classes of London, he began writing his novels which were like a breath of fresh air in the stuffy literary atmosphere of his day.

The willingness to look at yourself, or to allow respected friends to tell you about yourself, is the first necessity in an hour of defeat. Then, armed with past experience, there must follow the courage to set out again. The man or woman of faith, who turns to God in every day's experiences, has been promised this courage. The Most High will say to you what he said to Ezekial, the religious leader of a defeated people, far from their homeland in exile: "Son of man, stand upon your feet." When, with the Lord's help, you do stand again upon your feet, you will be able to look back upon the trying times and see how he has woven them into the pattern of your usefulness among your fellow men.

III

Some of you may be called upon to pass through another kind of day in the new year, *a day of doubt.* No matter how firm a grounding our life might possess, there can overtake us circumstances that will shake it to its very foundation. A person might be living from day to day contentedly, in favor with God and man, when suddenly, events, like an earthquake, rock life to its depths. Maybe it is a failure, or illness, or bereavement. And then the sky darkens, doubt bewilders, and God no longer seems to exist. Aldous Huxley, describing a crisis overtaking one of his characters in an historical novel, writes: "And suddenly the divine presence was eclipsed. There was no God, no Christ, nothing but fear." That's a real and terrifying experience. Some of you have told me how it has happened to you.

When doubt assails and in stunned bewilderment we ask, "Why? Why?," what then? This word of Scripture in

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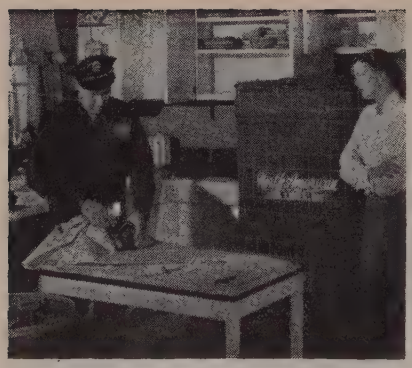

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Deuteronomy promises a quality sufficient to cope with the experience. "As thy days, so shall thy strength be." What strength do we need in a day of doubt? *The power to see the invisible,* the ability to pierce the blackness with eyes of faith and to behold the Living God keeping watch over us in his love.

The Bible and Christian experience suggest two rules which never fail to sharpen faith's sight in a day of doubt.

1. *Remember God's mercy in the past.* You would not be sitting in these pews if you had not known blessed moments when you were sure of his providential care. Is there any reason to suppose he has abdicated his throne or that he will abandon you? All through the Bible you find that when men recalled what God had done for them in days gone by, their faith was renewed for the present crisis.

2. *Seek the Lord through every means of grace he has ordained.* You won't feel like it in a time of doubt. Nothing will be farther from your desires. You'll be despondent, maybe even bitter. But with every measure of determination you still possess, make use of this rule. Employ the radar of the spirit if you would be sure eternity exists. You know the principle of radar. A ship may be in dense fog, but by sending out electronic impulses, unseen objects are touched and reflected back upon a screen thereby yielding an outline of the coast. The realm of eternity interpenetrates the world of matter, only we can't see it. But the divinely given means of grace become a radar for our soul. As we force ourselves to worship, to pray, to read the Bible, especially the gospels and Psalms, and keep persistently focusing the radar upon the unseen, gradually the outline of eternity will flash back the impulses upon our consciousness and we shall know God is near and shall be upheld by his presence.

In a day of doubt, then, two rules for sharpening our power to see the invisible: Remember and Seek.

There will be all sorts of days in the new year. I've mentioned only a few of them. There will be days of drudgery and maybe a day when you are ashamed. Every day presents its own problems; every day can receive from the Lord the power to meet the hour's demands. That is his own New Year's promise to you.

A friend who collects rare books gave me a leather bound volume published in 1814. It is entitled *Reflections for Every Day in the Year on the Works of God.* A few sentences from the meditation for New Year's Day sums up our Christian confidence for the days ahead: "Let what will happen, I shall be more and more confirmed in the persuasion that God will be my preserver in the future as he has in the past. What then can prevent my beginning this year with a tranquil mind? I look forward without anxiety and leave my ways to the guidance of Providence."

Won't you say that, too?

New Year's Eve Communion Service

GERALD WATKINS*

A new venture for New Year's Eve was launched in Lake Avenue Church, Rochester, New York in 1952 which brought many favorable comments. Being determined not to let this significant evening deteriorate into a period of festivity with no spiritual significance, I made the following appeal to my people in an article printed in our Church Calendar—

> The New Year's Eve Communion Service conducted between the hours of 8 in the evening and midnight is a new venture we are launching this year. It is my feeling that New Year's Eve can be made a time of real spiritual experience. We have come to think of it primarily in terms of parties etc. Not that I think there is anything wrong with a wholesome party. You all know I enjoy a party as much as any one, but I do feel that the closing of the old year and the beginning of a new year is a time when we may well take a look at ourselves, and rededicate our lives to the Master whom we, as Christians, profess to follow. The sanctuary will be candle lighted. The elements will be on the Communion Table. Whether half a dozen people or several hundred appear, Dr. Livingstone and I will be there to give Communion to all who desire it. I am not urging any-

*Minister Central Baptist Church, Providence, Rhode Island; formerly pastor, Lake Avenue Baptist Church, Rochester, New York.

one to come. I just want you to know that we will be there to conduct a service. You may come for a brief period and leave whenever you desire.

Dr. J. D. Livingstone, who is my Associate, and I were present in the Chancel of the Church for the entire period, from 8 p.m. to 12 midnight. Before hand we had recorded the organ music which we normally use at our regular Communion Services. When worshippers entered the sanctuary, they were handed a calendar entitled "Meditations" with the request that they follow the directions given in it. The familiar organ of our church was heard as they entered but no organist was at the console. At the word from the minister the ushers came forward quietly and ushered the various worshippers to the front pew of the Sanctuary where they were served the elements. After receiving Communion, they could leave or remain in the Sanctuary for further meditation.

I was surprised to find that 202 people came. All expressed a wish that the service be offered each New Year's Eve. We are planning another this year, with confidence that there will be even a greater response.

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I would not follow Thee afar
Where strange temptations lie,
Lest I, like Peter, filled with fear,
My Lord deny.

Not for a moment would I lose
The touch of Thy dear hand,
Although the rugged path I may
Not understand

Closer, still closer I would press
Till our two spirits, free
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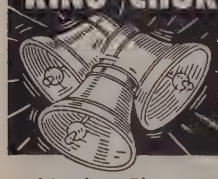

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A COMMUNION MEDITATION

The Table of Our Lord

GEORGE DICK*

"THE table at which you sit often determines the kind of person you are." A number of years ago, it was my privilege to visit the Harvard Divinity School at Cambridge, Mass. I had been deeply impressed by the pure white walls and stained glass windows of the Chapel; and simply fascinated by the fine manual pipe organ that pealed off the rumbling sounds of a mighty composition. We entered, what I discovered later, a historic place and stood on holy ground. Founded in the years of the early 17th Century—and dedicated to the preparation of students for the ministry—it is little wonder that I was impressed by what I saw.

Our guide, a student, led us to a dining table—for we had entered the dining hall—the exterior of which was as modern and up-to-date as the Empire State Building, but whose interior was adorned by fabulous antiques—some still in use. The guide pulled out a chair and asked us to sit down at this long dining table that seated ten men—as I recall. Our eyes immediately focused upon the peculiar depressions, regularly spaced around the entire surface of the table. Upon inquiry we discovered that those depressions had been rubbed in by the elbows of more than 300 years of students. We also discovered that some very great men had sat at these tables —men who entered the fields of government, finance, industry, science, literature,—and brought honor to the famous school established to train men for the Christian ministry. This was one kind of table—a student's table.

There are many other kinds: library tables, card tables, pool tables, peace tables, round tables, gambling tables, sewing tables, and so forth. May I mention two in detail—and a third:

It was Doctor John Young, Superintendent of Schools of Mishawaka, Indiana, who said recently that the world had made progress in the direction of settling questions of war; and only in the last 53 years have men made any attempt to do so by sitting down at a table. At these Peace tables men of the nations have sat and argued their ways into and out of war. Nevertheless, they have created a monumental symbol—the Peace Table. True, war has not ceased; but more and more nations are sitting down at peace tables in the United Nations Headquarters to argue, to heckle, to veto, to discuss the details of peace among the nations. President Wilson's efforts to establish the League of Nations at the close of the First World War failed; but the seeds of settling inter-national disputes were planted.

Again, look at another table—A Round Table. Not that of King Arthur's Day—but of Truman's, and Eisenhower's and Stevenson's Day: a table that symbolizes humanity's struggle to cement man to man as he wrestles with the problems of religious, racial, and nationality tensions and differences. Under the leadership of the Conference on Christians and Jews, the Round Table was formed to bring together negroes and whites, Jews and Christians, Catholics and Protestants. Their objectives are clearly stated:

> To promote justice, amity, understanding and cooperation among Protestants, Catholics, and Jews; and to analyze, moderate and finally eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships.

Many sit down at this table with the ardour and fervent hope that world brotherhood may become a reality in their day.

There exists a third kind of table—a table which has held priority in the minds and consciences of more than 600,000,000 adherents throughout the globe. It is the table of the Lord; because those who sit at it acknowledge it as His. He inaugurated it at the close of his earthly ministry; and asked his fol-

*Minister, The First Baptist Church, Arkansas City, Kansas.

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lowers to simply remember him in an hour when he needed his friends. Recall the lines of an anonymous poet:

Jesus, whose lot with us was cast,
Who saw it out, from first to last:
Patient, and fearless, tender and true,
Carpenter, vagabond, felon, Jew:
Whose humorous eye took in each phase
Of full, rich life this world displays,
Yet evermore kept fast in view
The far-off goal it leads us to:
Who, as your hour neared, did not fail—
The world's fate trembling in the scale—
With your half-hearted band to dine,
And chat across the bread and wine:
Then went out firm to face the end,
Alone, without a single friend:
Who felt, as your last words confessed,
Wrung from a proud unflinching breast
By hours of dull ignoble pain,
Your whole life's fight was fought in vain:
Would I could win and keep and feel
That heart of love, that spirit of steel.

Come with me on an imaginary trip to Melbourne, Australia—a trip that is flooded with reality and meaning. We would have arrived there last night at 6:30 New York time; which would be 10:30 here in Melbourne-Morning. Just in time to go to church at the Westminster and Colfax structure. A little late but not too much to hear the clear, resonant voice of the Bishop:

"Take, eat; do this in remembrance of me."

Ushered forward, we would have knelt at an altar rail with several other communicants; and having taken bread from the tray held by a dark skinned Christian, who said:

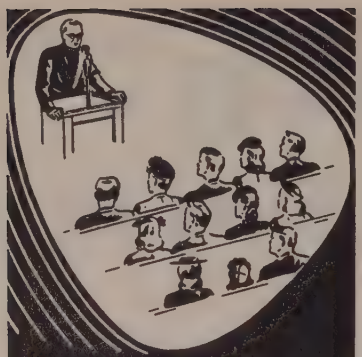
"May the bread of heaven preserve thy soul" we might have blinked our eyes.

Then came the cup: a beautiful goblet, carried by a Bishop. As he offered it to you, you were conscious of having been offended already by the black man—and had you known, you surely would not have communed there. But no, another problem confronts you—that of drinking from a cup touched by hundreds of other lips: flashing through your mind was the question: This surely is not sanitary; but, it would not be right for you to not take a sip after the bread had been given to you. There it was extended to your kneeling body by two white hands: one holding the cup, the other embracing a white cloth. You managed the sip; and before you could bow your head, you saw the hand that held the cloth, wipe the cup, and the other, turn it to a new place as it was offered the other communicant. You were much at ease until you arose, and as you turned a right about face, you bumped into a little man with slanting eyes and dark hair. You huffed up for a moment on the inside but did not show it outwardly and apologized—what for—you could not understand; and then returned to your seat.

As you sat there, the events that had transpired in the last few minutes seemed to carry you back to another day: an era of suffering, persecution, an unjust trial, the mockery and mimicry of a motley crowd just outside of a famous city. You recall several things: things which you should have thought of before arriving at Melbourne.

You Think of Jesus

First of all, you thought of Jesus Christ who sat down to a table in an Upper Room—and with men who were for him—for all good intentions and purposes. One man was against him, you know: and his name you know: he went so far in his animosity towards the Master that he betrayed him to the offenders. Why should he have done this to the Master is beyond you; but as you contemplate the behaviour of Judas and followers of today—even yourself, you realize that there is very little difference between Judas and yourself. So, in retrospect, your heart mellows towards



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Judas—yes, and even towards Peter—who betrayed the Master just outside of the Hall of Judgment—yes, and you are not so critical of some of your contemporaries who are Christians. After all, you are not much better than these disciples of old; because, like the flickering shutters of a projection machine you recall: staying in bed on Sunday morning when you know you should be getting to church; keeping silent about the rights of management in the midst of a union meeting; failure to state facts about white race superiority as revealed by scientific studies; voting for a machine rather than the man in politics; allowing a piece of land to stand in the way of a government slum clearance project. Oh yes, you promised to forgive and hold no resentment; but when you saw the one upon whom you were to shower such Christian grace, you saw "red" again and would not speak—unlike Jesus to be sure. You recall being lazy or irresponsible about working with others when the Bishop or the Pastor recruited you for a job. However, you felt worse when you thought of the demands Christ made on you: and you were too selfish to think of His Kingdom's interests—too pre-occupied with your own interests, your own affairs, your own success, your own future.

With his own precious blood he bought her; and for her life he died—

Yes, Jesus died for the Church you say you dearly love; but deny in your time schedule, your giving of abilities, and possessions. You thought of that moment when a bit of luscious gossip oozed through your tongue and lips to hurt someone; when you retarded brotherhood and fellowship by example; and snobbishness—that sin of exclusiveness—why, the Pharisee in Jesus parable was a pigmy beside your boastfulness and self-righteousness. The sinner went home justified.

By this time you felt like you needed praying for; and you bowed your head to offer God your apologies. The service

was not over yet; for the people were still pouring from the pews to the altar. You heard the minister's mumbled words you understood; and as you looked at your brethren, they looked different to you. No longer was it a parade of blacks and whites and slant-eyed men and women; but brothers and sisters in Christ drinking from the common holy cup.

You remember very little of the message. It was brief and to the point: That on this day you were sitting down with a world family—the family of God. Although it was 10:30 in Melbourne, it was 8 o'clock in the evening at Rio De Janeiro; 11 o'clock Saturday night in Paris; 1 o'clock Saturday in Moscow this same day; 3 o'clock in San Francisco; and 5 o'clock in the afternoon in Chicago. Those words:

> I am the bread of life; he that believeth in me shall not hunger; and he that cometh to me shall never thirst.

Words of Jesus! To Christians throughout this believing world! Why it is at this table that Christians in all lands witness to the historic announcement of God's good news to men: personal and social salvation. You recall the evangelists of yesterday who preached the repentance of sins: the turning from self to God. You remember how easy it was for you to say: "Yes, I want to be a Christ-follower"—all because you had learned of Jesus from childhood; and it was natural to become a Christian. Repentance was not a part of your personal experience, but one of love towards Jesus—always as you recall. You did deny your Lord often; but prayed for pardon and forgiveness. That was repentance!

Furthermore, you remember how God "poured out" himself in love for you: How that love of Christ on the cross transferred something to your own life; enabling you to cull the better from the worst. Dimly but surely the words of Paul march through your mind:

> God showed his love for us in that while we were yet sinners Christ died for us. (Romans 5:8)

> If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come.

> . . . that God was in Christ reconciling the world to himself . . . not counting their trespasses against them.

Finally, you relive the story of Kim a Korean Pastor, as reported by a U.S.A. Chaplain: "Imprisoned by Communists, Kim's cell was so small he had to stand upright. Crusts of black bread and three cups of water a day were his food and drink. To preserve himself he

(*Turn to page 37*)

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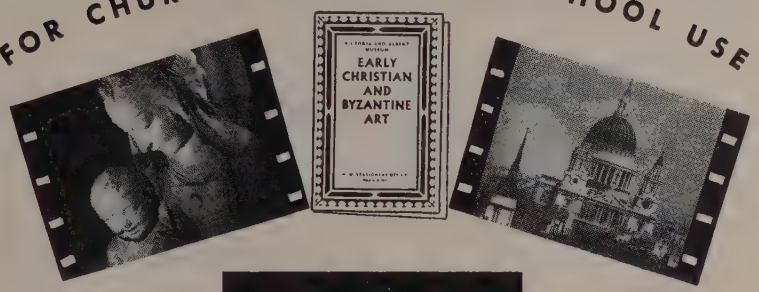

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Berkley's Offering

RUTH E. HOWLAND*

OUR tiny New England town of Berkley, Massachusetts, lying midway between Taunton and Fall River, has developed a most unique, remunerative, soul-satisfying chrysanthemum show. From a shaky start seven years ago, it has developed into an affair anticipated each October and well attended by neighbors from surrounding towns and states. The show has not only helped our church financially but has brought townspeople close together in the pleasant, but arduous, task of setting up a display which attracts thousands each year to a feast of beauty and a home-coming visit with old friends or the making of new ones, brought into harmony through discussing either the horticultural angle of the show or its sheer loveliness.

The white church surrounded by green lawns, enclosed by picket fences, the colors of the gardens; chairs on the lawns where you can relax to chat; delicious snack meals offered by the ladies of the sewing circle; organ music drifting soothingly through the windows; a quaint chapel with yearly varying displays of flower arrangements; hooked and braided rugs, antiques and paintings—what more could you ask?

Seven years ago our pastor, Wayne Philbrook, in view of the staggering debt undertaken to install an oil burner in the church, suggested that the women of the parish put on a chrysanthemum show in October. As he is also a grower of chrysanthemums, he gave them slips from his plants with the necessary horticultural information. Like magic, the spirit of the show developed as the plants took root under anxious, loving care. The men of the church and community when called in to help with the heavier work in many cases became so fascinated that they took over the plants completely. In other instances, whole families worked as a team.

All during the growing months great care must be exercised to prevent insects, blight, drought, or heavy winds from spoiling the plants. Nipping back of the chrysanthemums to make sturdy plants must be done several times. Then in late August come the freak frosts. The plants are taken up in a huge ball of dirt and transplanted to tar-paper pots (made by the garden club members on hot summer nights). These pots are placed either in shade or sun, depending on their state of preparation for bloom. It may interest you, as it did me, to know that chrysanthemums need *shade* to hasten blooming. Hence you can see our problem in checking or accelerating bloom to attain the greatest degree of beauty for the show.

Flowers Are Grown In Church Garden

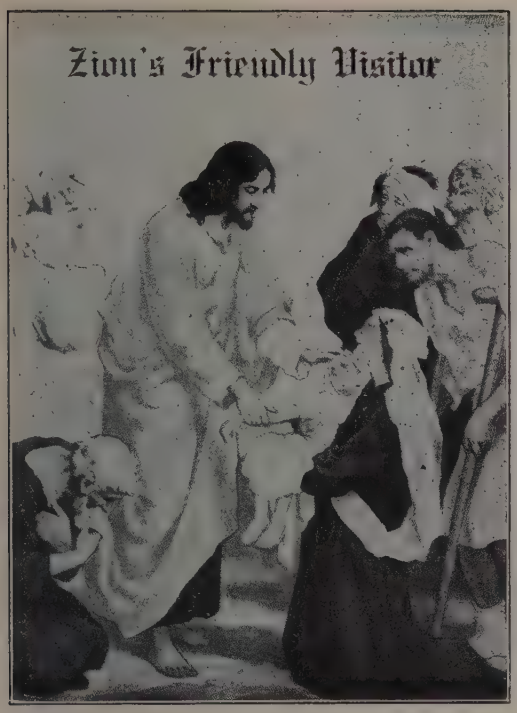
Meanwhile, all during the winter those who are to set up gardens for the show are dreaming of something new, something different in design. Antique dealers are haunted by wild-eyed gardeners looking for bird baths of ancient vintage, garden furniture of rare lacy loveliness, or animals, or mill wheels to grace their gardens. Any treasure so found is surreptitiously carried home and hidden from prying eyes, for a friendly competition takes place and each gardener tries to develop a unique design. You will find English gardens, tiny houses surrounded by miniature gardens, a doll house set in a dainty garden, luxuriously lazy settings for outdoor leisure and lounging, along with many other garden designs.

The children have a section set apart where they have made some interesting displays surrounding sand boxes, pools, teddy bears lounging in miniature chairs, and huge frogs bigger than life.

Show Time

The week before the show our town becomes a hectic spot. Road signs (white arrows painted in green lettering "Flower Show") have been placed at strategic spots within a radius of forty miles in all directions. Six thous-

*Taunton, Massachusetts.



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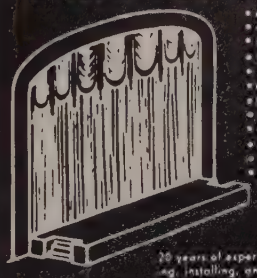

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The Children Find A Place For Play

and advertising letters have been addressed, stuffed, sorted and mailed. Newspaper articles have been telling of the show at intervals since early May; radio interviews and tape recordings are made. At the church, ground is prepared for the potted plants, background materials set up, and the gardeners fly happily around, vaguely unaware of anything but the necessity of being ready for the best show yet. Plants are brought by car, by truck, by trailer, until thousands of vari-colored flowers from ivory through yellows of all degrees, lavenders, purples to deep glowing velvet reds are being placed in gardens surrounding the church. Lights are strung so that the grounds and gardens are softly floodlighted into a fairyland of color. Perhaps to the horticulturally minded, the colors are not so "true" under the lights but to many, like me, whose love of the flowers is for their subtle beauty of glossy leaves, myriad colored blooms or pungent fragrance, the evening light intensifies their beauty. From the opened chapel windows facing west, high above the gardens, a panoramic view of color ranges from "sunset and evening star" through the chrysanthemum colors to leave a soul-stirring memory which brings thousands back each year to see the show.

Time and nature have dealt us many blows from disappointments over indoor programs, failure of people to keep promises, droughts in the growing season, to frequent cloudy days that prevent development of blooms. Twice, heavy frosts have almost wiped out the gardens. This, our seventh year, we are trying a new scheme of a community garden at the church. Plants for the show will be raised there, rather than in individual home gardens. This will facilitate checking on condition of plants, rather than driving to gardens ranging from one end of our town to the other. Watering can be more easily cared for and we feel that much will be gained in fellowship when the gardeners gather at the church to cultivate the plants and discuss innovations and plans for the show.

After two years of utterly beautiful autumn weather, we decided that the law of averages might descend on us with some stormy weather. Hence, an indoor program was evolved. Speakers on conservation, subjects of the day, a returned missionary talking most fascinatingly of her experiences growing chrysanthemums in China, concerts, barber shop harmony, all add to the show. Come stormy weather or damp evenings, people are there to hear the program, visit with friends indoors, enjoy the exhibits in the quaint chapel and stand fascinated by the open windows to look down on the beauty of the floodlighted gardens.

The Lord Berkley

Two years ago one of our members had propagated a new variety which he named for Lord Berkley, Bishop of Cloyne, for whom our town is named. As the new plant seemed worthy of further display, our men, even though this came in the rush of last-minute preparation for our show, set up a garden featuring the new Lord Berkley at Horticultural Hall in the Boston

October Chrysanthemum Show. An award was given which stimulated us to further displays.

Last year I conceived the idea of having at the Boston show a miniature of our church with the show as set up in our town. I had planned it chiefly as a publicity stunt and we used a display card (after the judging) stating that this was a replica of the church where the Berkley Garden Club Show was held. Like everything that one touches in this show, my simple idea pleasantly boomeranged. One of our young ladies, an art graduate, designed the church and show. She persuaded her father, whose hobby is woodworking, to produce it. Father and daughter worked painstakingly and inspiredly to evolve a most charming and authentic replica —tiny stained glass windows, a door slightly ajar to emit the sounds of organ music, a steeple with exquisite detail in the shaping of the louvres, and roof shingles varnished and while still "tacky" sprinkled with sand to simulate modern shingles. When the replica, transported by station wagon and accompanied by carsful of weary but enthusiastic garden club members, was judged in Boston, our tiny town won the Massachusetts Horticultural Society Bronze Award.

The replica is stored carefully away now and we plan to use it next Christmas as the focal point of a tiny village illuminated and decorated for the Yule seasons. Placed on the parsonage lawn with a record player concealed in the tiny church, we hope its soft music will add to the joyous season.

I have refrained from mentioning finances because that has become almost a phobia with us. Starting with a twenty-five cent adult admission (children free), even though our show has grown tremendously, our price has not changed. We have done much to improve the church plant and grounds but I think our greatest gains have been in the new acquaintances made both in town and outside, the desirable attention which has been focused on our town, the joy of working together our members have gained, and the beauty we have evolved to share with our visitors. Because of the desire to keep this a spot of loveliness and peace, no commercial firms are allowed to exhibit.

The show grows each year—spiritually, in finer plants and exhibits, and in attendance. We feel that it is unique—an outdoor chrysanthemum show with the white church as a background; the varying indoor program; the exhibits in the chapel; and the peace and beauty of it all. Two large fields near the church have been opened for parking and town officers with Bob Scouts capably handle traffic.

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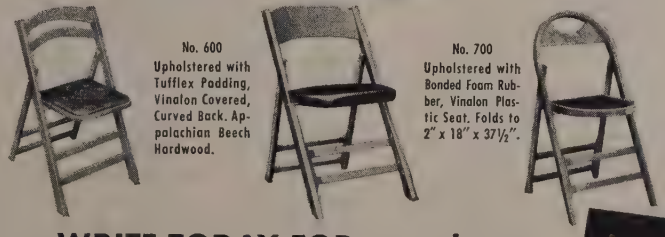

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Faith Church Steps Up

W. DOUGLAS LARSON*

WHILE there are certain fundamentals about leading members to pledge financial support of the church, there are variations which in a particular church yield a richer success. The finance committee at Faith Church, Erlanger, Kentucky, developed an every member canvass in 1953 which had some unique features.

One of its features was to actually put into practice the oft repeated counsel that a stewardship campaign should be continuous rather than sporadic, and that it should have careful preparation rather than spring unexpectedly at the people.

At Faith Church the every member canvass had a preview of sorts in its quarterly statements. That is a story in itself. As a matter of businesslike administration the pastor had suggested for two years that members ought to receive quarterly statements of what they had given. The opposition to this suggestion was unanimous. Church council members thought it was too much like dunning, that some people might be offended by the reminder of how little they had given, that people knew anyway how they had given.

Quarterly Thank You Notes

The pastor's answer was that givers would be pleased that their gifts were recognized, little givers would not care, and that instead of dunning people for what they had not given, we should thank them for what they had given. When the church council finally agreed to try quarterly "thank you notes" for a year, the pastor had to design a statement that fit his arguments.

The result was an illustrated four-page folder. On opening his mail a member sees "Thank you from Faith Evangelical Lutheran Church." He opens the folder to see what the thank you is for. On the third page members who gave anonymously receive our regrets for being unable to give acknowledgment. On the last page is a general description of the use the church makes of gifts.

*Minister, Faith Evangelical Lutheran Church, Erlanger, Kentucky.

The results of this statement every quarter were so immediately successful that the two council members most heartily opposed have become most heartily in favor of it.

By the time the November canvass was to be set up by the finance committee, members were pleasantly accustomed to receiving these quarterly "thank yous."

Accordingly, the finance committee recognized in these "thank yous" an immediate departure point for the fall every member canvass. They designed a folder of the same size and shape. On the front page were the words "My Thanks." The next three pages fit in with the other original stress of the year's campaign.

This second unique emphasis was called "Step Up." The idea of increasing one's pledge, of course, is traditional. The interesting twist given this by the committee bears mentioning. Faith Church had in its brief history always exceeded its budget, but never by pledges, and always uncertainly. Also, the increase in budget for the coming year was considerable. Two problems faced the finance committee: (1.) How to encourage the non-pledging majority to pledge. (2.) How to persuade everyone to give more than he had given before.

The Step-Up Plan

The chairman of the finance committee came up with the solution that was adopted with great success. Mr. Kenneth Tanner designed a two-way folder that graphically demonstrated how a step up in the church's program depended on a step up in individual giving.

On opening the second canvass letter, a member saw a folder with steps actually cut out. Each step was followed by a number of statements about improvements Faith Church had made in the past few months and some that it proposed for the year to come. When the member turned the page of the folder he found the other side of the cut-out steps printed with rising suggestions about his giving: .25 to .35, to

.50, to .75, to 1.00, to 1.25, to 1.50, to 2.00, to 2.50, to 3.25, to 3.25, to 4.00, to 5.00, to ? a week, with bold letters saying, "Your proportionate step up will make large steps for FAITH."

The campaign was conducted on conventional lines. First a brochure, prepared by our denomination, was mailed out together with a letter about our budget. On the Sunday before Loyalty Sunday, the finance committee chairman took time during the period for announcements to dramatize the "step-up" campaign. By Tuesday members had received through the mail the two-way "step-up" chart folder. On Loyalty Sunday another announcement was made. Teams met in the afternoon at the parish house, and returned to tally up the competitive scores.

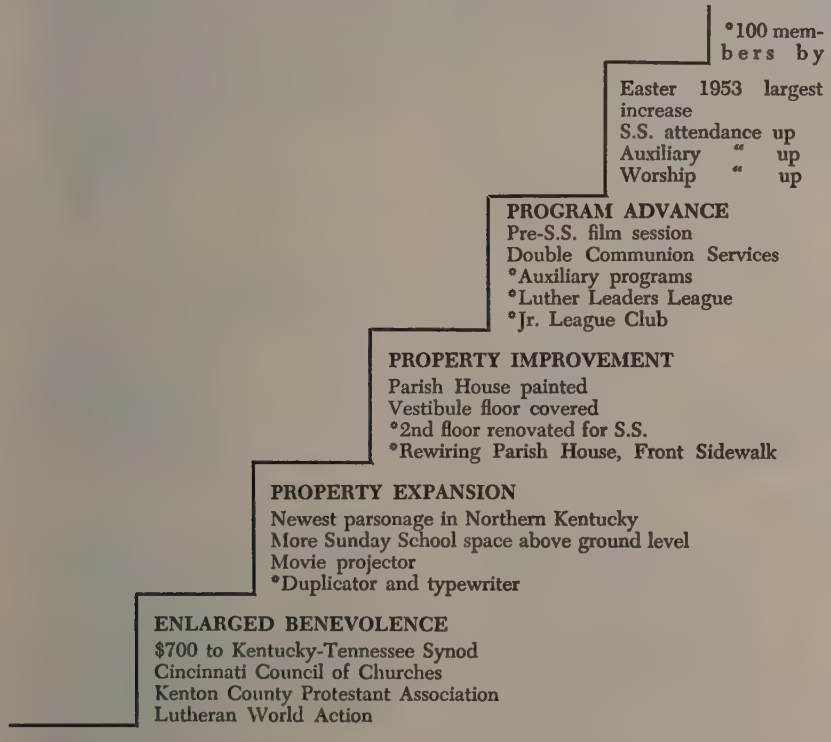
The pledge folder the teams carried, and to which we have already referred, was modeled after the quarterly "thank yous." The front page said, "My Thanks." The second page reproduced the step-up chart on the step-up folder, each member being encouraged to check off the step he was willing to take. Together with this chart appeared only two simple phrases, "As the Lord prospers me," and, "As I grow in grace." On the third page was space for name, address, and the single sentence:

"For the work of my church, locally and throughout the world in the year 1954: I'll give——weekly."

On the fourth page was a diagonal step-up chart of percentages which percentage pledgers could check, in addition to their absolute pledge on the second page.

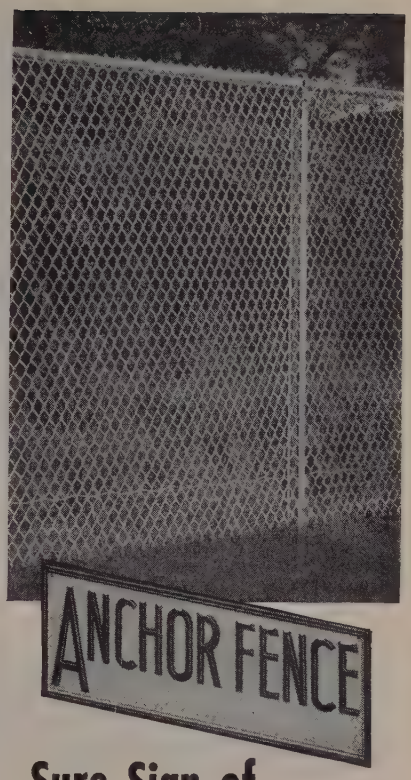
This integrated campaign thus had continuity with the ongoing financial reports of the whole year, to which members had become accustomed. At the same time, a specific keynote of the campaign, with an original twist, made it distinctive, and was given repeated emphasis. In this way both continuity and impact were secured.

The end of the story overwhelmed expectation. Pledges were increased by seventy per cent in new pledges made and by increase in size of pledges. As a matter of fact the hoped for goal of pledges was reached on Loyalty Sunday afternoon. We may dare to try to get the whole budget pledged next time.



(*Some of our goals for 1954)

The Step-Up Program



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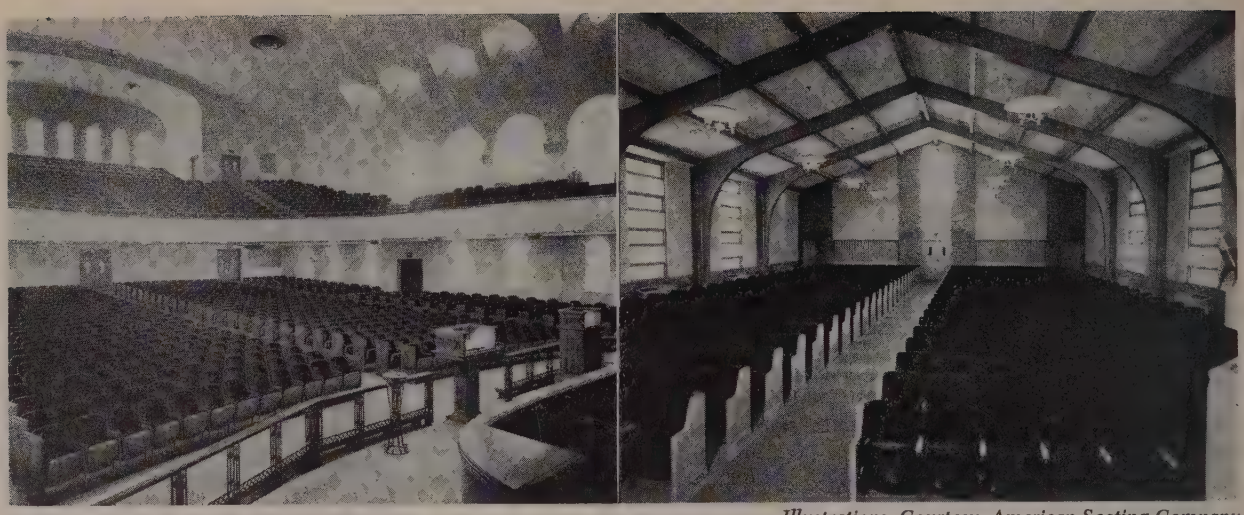

Illustrations, Courtesy, American Seating Company

FOLDING SEATS IN MODERN CHURCHES

Left: **Christ Methodist Church, St. Petersburg, Florida.** ***Right:*** **West Side Baptist Church, Wichita, Kansas.**

Individualized Seating Versus Traditional Pew

DURING the recent record breaking church building years there has been a noticeable upsurge in demand for individualized seating. While the traditional pew still dominates the field, the comfortable upholstered individual seating has won wide acceptance.

Long a barrier to the use of the newer type seating was the 200 year tradition behind the conventional pew. Until now the pew has fit more readily into modern church architecture. Manufacturers of the new folding seat feel that they have been able to satisfy church building committees on most of these points. The increased use of the newer seating would seem to indicate that this was true.

There are many virtues claimed for the folding type seating. The most appealing of these virtues is added comfort which proponents point out means easier listening and fuller appreciation of church services. Easy ingress and egress is provided since these folding-seat chairs allow more room for passing through the rows. This type of seating also is regarded as better adapted to churches of irregular outlines, with varying row-lengths or numerous posts, as well as being suited to circular seating layouts. In addition upholstered backs and seats are said to improve accoustics by compensating for empty seats.

The two churches pictured above illustrate the manner in which folding type seating has been adapted to the modern church. Both the West Side Baptist Church, Wichita, Kansas and the Lake Avenue Congregational Church, Pasadena, California, use the newer type seating convincingly in a Nave that has a center aisle and is rectangular in design with straight lines. Pew ends are placed at the aisle sides of the rows of seats to give the appearance of rigidity and regularity so essential in the liturgical church.

Pews have their own virtues. When form fitting there is some degree of comfort. They also lend themselves to the lines which have become a part of the modern liturgical church. In case of necessity the seating capacity is flexible. People can be crowded into pews in case of large congregations.

But despite the appeal of the traditional pew, a review of church building over the last few years indicates that the folding type seating has become respectable equipment for use. It seems likely to find an increasingly larger place in the church building program.

Chimes Honor Babies

ROBERT SHERER WILSON

BABIES are honored out in Kenilworth, Illinois by the playing of chimes in their honor from the tower of the Church of the Holy Comforter. Several years ago when Leland H. Danforth, Rector of this Chicago suburban Episcopal Chuch, installed a set of chimes, he wanted to use them at every opportunity.

The automatic playing device was fixed so that it could be worked from the pastor's home next door. One of the pieces arranged for the automatic player was Brahm's "Lullaby." Soon after the chimes were installed several years ago, a baby was born to one of the parish families and immediately Brahm's "Lullaby" was played in recognition of the blessed event. The idea was liked so well, that the pastor at first played the selection during the night. This was not always practical, so that now he says he only plays it between the hours of nine in the morning and eight at night. He says that many call to request the selection who are not Episcopalians, and regardless of the race or creed, it is played now for any child born in the community.

After the selection is played, the church sends a card addressed to the child. The card is designed to fit into the baby book used in the community, and contains greetings from the Rector of the Church.

The Church of the Holy Comforter is also known as the burial place for the body of America's children's poet—Eugene Field. In 1926 the body of this beloved writer was moved to the church yard with the approval of his wife, and a suitable monument placed there as a shrine for those who love the memory of this poet.

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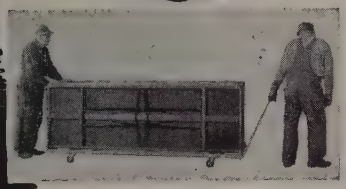

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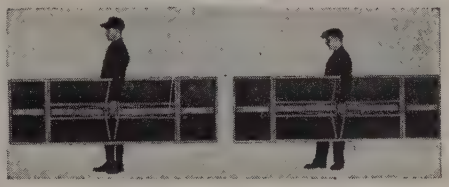

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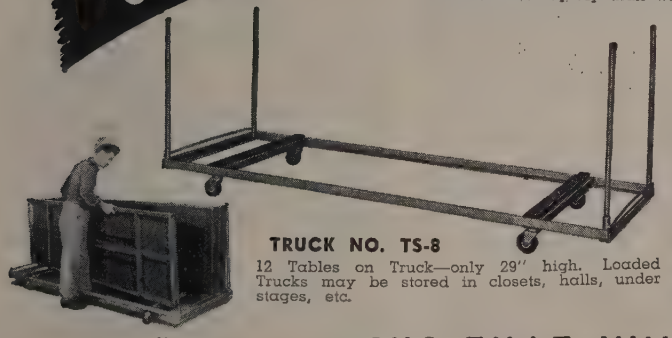
Handle Folding Banquet Tables and Chairs the Easy Way on MONROE Transport-Storage Trucks. By transporting folding tables and chairs on MONROE Trucks, two men can clear a room six times more rapidly than when the tables and chairs are carried by hand.



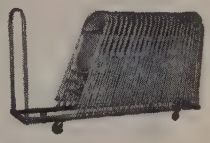
TRUCK NO. TS-8

12 Tables on Truck—only 29" high. Loaded Trucks may be stored in closets, halls, under stages, etc.

Chairs stack flat for under-stage storage.

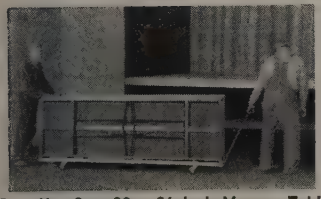
TRUCK NO. TSC

Handles up to 40 chairs depending upon make.



"THE TRUCKS THAT WILL GO ANYWHERE"

A

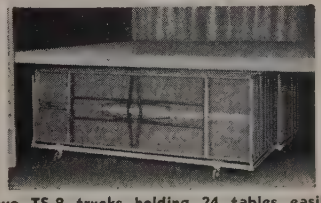


12 — No. 3 — 30 x 96 inch Monroe Tables on Monroe Truck No. TS-8.

B

All swivel caster construction permits truck to be pushed sideways under stage.

C



Two TS-8 trucks holding 24 tables easily stored in space not accessible to the conventional type truck.

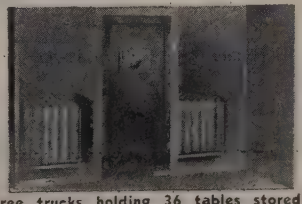
D

Same truck load as in A being pushed through 36 inch door into a small cloakroom 10' x 10'.

E

Same Truck being pushed sideways against the wall.

F



Three trucks holding 36 tables stored in room. This would not be possible with regular table or chair trucks.

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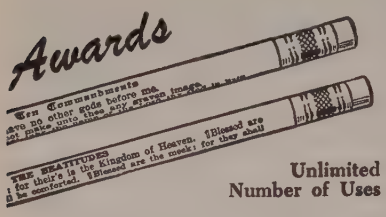
Awards
The Commandments
Thou shalt have no other gods before me.
Thou shalt not make unto thee any graven image.
THE BEATITUDES
Blessed are the meek: for they shall
Blessed are they that mourn:
Blessed are the pure in heart:

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Water Under the Bridge

A Sermon by CLIFFORD OLIVER SIMPSON*

"GOD Designs and Youth Builds" is the theme selected for Youth Week. The assumption back of that title is that God who created the world has a design for each one of us. If we do not follow it then the pattern is marred, or some job is left undone, and someone else must help to carry the load. We are sure of God's design. It has been given to us in Jesus Christ, in his life and death and resurrection. Of that there can be no dispute. The question comes when youth must build. What is it that youth builds? He has the power to follow God's design and build, or he has the power to turn his back on God and refuse to build, or perhaps build something else. It may be that he is indifferent, little realizing that the process of building goes on all the time. It may be that he is building something of loose construction so that his life eventually collapses under the weight of temptation, the onslaught of some disaster, or the pressure of boredom in dull routine.

Some years ago a young man of twenty-five went hunting with his older brother. As had been his custom for some time he knelt down and prayed. When he rose from his knees his older brother sneered "Do you still do that stuff?" And from that moment for thirty years that man neither prayed nor went to church. Now you can say the sneer of the elder brother did it. But no —the building of that man's life had been so faulty—so hollow and weak—that the first finger of scorn collapsed the whole structure. It had disintegrated gradually as the acids of indifference and inattention worked their way.

Sometime ago I read of a young man who took his first drink. As he did so he coughed and his eyes watered. Some of his so-called friends jeered at him and said he was a sissy. He resolved to prove his "manhood" by drinking. He proved it by ending on Skid Row down in the Bowery of New York City. I will tell you a little more about his life in just a moment.

We have read this past week with horror of the sex crime in our own community, where the structure of a young man's life collapsed. According to his own confession it was due to what he had read. In other words, he had been building his life of faulty material. It caved in when temptation came. It would be very simple to take out of my own experiences, in this community, illustration after illustration of one whose structure had collapsed because of faulty material, half-hearted efforts or the wrong materials.

If you should drive out to Kansas City you would see a great bridge stretching out across the vacant fields. You might say as some people said "The Government is at it again—A great big bridge out here with no water flowing underneath it". "The Bridge that Waited for a River" it was called and for months it stood there in this open field. As Dr. Roy Smith points out, if you had investigated a little bit more you would have found that the Missouri River on the eastern side formed what is called "Liberty Bend". In the winter time this twisting loop became clogged with ice. Acting like a dam it pushed the water back up the river until it flowed over the countryside. Only a year ago the channel made by engineers was opened and the river flowed under the bridge. Because of the preparatory construction people were able to cross safely from one side to the other while the raging torrent flowed underneath. The bridge was vindicated. Earlier critics sneered at Noah as he built his Ark, but it too served a purpose.

There are those who sneer at things religious, like believing in God, going to church, reading the Bible, saying prayers. Unless the foundations of our lives are strong we collapse. Each of us is building a bridge of some kind or another—whether we like it or not—as each day goes by. Some of the bridges we build are like those temporary supports made by cutting down a tree and letting it fall across the stream. It gives a very precarious foothold. It is very close to the water, perhaps slippery, as the water thrashes up over it. As we lightly skip across, a foot slips and we fall into the torrent below. Whether we like it or not, down the years, the river of adversity is going to flow. It may be sickness, depression or death. The treacherous river of temptation will threaten us with gain by dishonesty, popularity by personal impurity, social advantage by

*Minister, The Center Congregational Church, Manchester, Connecticut.

evil gossip. Are we going to withstand it? The slow insidious rising of boredom and monotony will cause us, just for the sake of variety and excitement, to some foolish and evil act—and our structure collapses. Do you know God's design in Jesus Christ? What is the structure of your bridge? By what laws are you building?

God's design makes a difference. This past week I talked with one of our members who had had an operation. She had learned to pray a year and a half ago and declared that praying made all the difference in both the way she courageously faced the operation and the actual pain experience in it. Down the future we face illness or sickness or disaster. Will your bridge hold? It held this past week for a young man when one of his own friends—in a church group to which they both belong—had sneered, calling him a sissy because he had refused to drink.

Some years ago I was called into a home where disaster had struck. Through the ministry of the church a new understanding of prayer, a new understanding of the church, a new understanding of God's place in the world came into that home. At a subsequent date calamity struck—and struck hard. The family said that if it hadn't been for those previous experiences of prayer they would have collapsed completely. It does, my friends, my young friends, make a difference what you put into the bridge and the kind you build. It is best to follow the law of Christ.

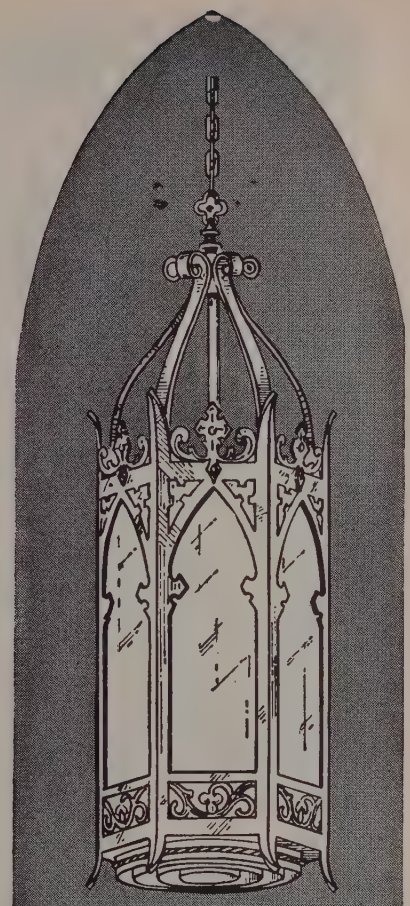
Out on the west coast, some years ago engineers erected a marvelous structure to look at. It became known however as "Galloping Gertie" because it swayed so much in the high wind. One day it collapsed doing much damage to life, property, and prestige. We need to be sure that our structure can stand the high winds of temptation. Once we have chosen the design, let us be sure that we do not feel that the soul is secure when we join the Confirmation Class or become a part of the Church. The process of building goes on and on and on. I am told that the Washington Bridge over the Hudson in New York has men working on it all the time. As soon as they get through painting at one end they start on the other. It is a continual process of prevention against decay and corrosion. That is what going to church and praying had reading the Bible does. It keeps our foundation firm and solid and lets us have something on which we can stand when the currents of life come rushing down.

Jesus Didn't Collapse

Jesus experienced all the things that we experience. "He was tempted like as we" in all points. He was able to withstand the deluge of temptation—for power and fame, the flesh—because he was close to God. His parents took him at an early age and dedicated him in the Church. At the age of twelve he was still there, talking with elders. We know his training because of quotations that he uses from the ancient Scriptures. He knew his Bible. It says that he went into the synagogue as was his custom. "I come from the Father, I go to the Father." He was conscious of his mission even at the end when he was able to withstand the terrible onslaught of men's hatred and eventually of their violence and his death on the cross. He could say "Father, into thy hands I commend my spirit." That is the only structure that will stand and even that needs continual prayer.

Sometimes in spite of our best efforts we find that our life falls apart. We can then try to repair it or we can watch the wreckage go merrily down the stream. One young man didn't care—and doesn't seem to. Picked up by the police for stealing, repeatedly he made continual boasts of his ability. His minister visited the county jail in Hartford, prayed, found a job for him on parole. He has never been inside the church. He has never gone to his minister's office. The minister has tried in his home to lay the foundations of life. The young man says "No, I can go it alone. I don't need this thing called religion." At this very date he is back in jail for violating his parole. He apparently doesn't care as the stream of life carries off the structure of his life and he stands desolate in the midst of it.

On the other hand, if our bridge falls apart in spite of our best efforts, we can like a drowning man grasp at a plank as it goes by, hold it fast, and rebuild. Such a one is Bill Barlow. Mentioned earlier in my sermon, he did just that. Brought up as a little child in a middle western city, he had been a beautiful baby in a nice home life. The family went to church. You can picture his mother walking down the street with his hand in hers, with the sun shining on his blond hair. The strain in his life came at the wrong time—it collapsed. He ended up on Skid Row in the Bowery. In that filth what a peculiar sense of values prevented him eating from the garbage pails of cafeterias and the automats, and forced him to go uptown to the Ritz-Carlton and eat there from their refuse pile. Those little hands which had clasped so happily his mother's as he went to church in that midwestern town were now pawing hungrily through the garbage pails of New York to find something to put into his stomach. "He fain would fill his belly with the husks that the rich hotels threw away." What a modern parable! It was all of one picture—loose companions, irresolute purpose, no funds, no job—with one inevitable end—the gutter. It



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is a typical Bowery story that ended on Skid Row.

For Bill Barlow that was not the end, because as the river of life flowed by him, he reached out and grabbed a plank. It was a verse of scripture—his mother's favorite—"In Christ all things pass away and all things have become new." He heard that in the Bowery Mission, a mission that I know, I have preached there, I've lectured there and they are doing a good work. He heard a man quote that verse and he grabbed onto that and then slowly and laboriously he began to build his bridge. First, some hope, then some faith, some clothes, some friends, a place to live and finally a job. He made a comeback. He is living today in New York City. His bridge is solid. He put in this plank and that plank, designed according to Jesus Christ—and he stands amid the jeers of his former friends. He is able to walk across his bridge of life and see the derelicts lost in the river below. The only support, my friends, strong enough to save us is the law of Christ.

If the Brooklyn Bridge Cables Broke . . .

What habits are we building up? What friends are we making? What letters are we writing as we go from one community to another? It is rather a simple thing for a person in Manchester to live a good life. There is the pressure of reputation. You belong to the church, you are in Scouts, your parents represent something. Your high school friends expect certain things of you. It is comparatively easy when all of these ties are here. But remove them as you go to college, into the army, off to nursing school, or into business in another community. There you feel that no one cares. That makes the difference. And even though the institutions of your life are removed, there is still that which can hold you. Your home, your school, and your church, your friends may be away from you but there is still that which can support you.

It was said that when the Brooklyn Bridge was first built that no one dared to walk over it because they were afraid it would fall. You recall, perhaps, the structure of that bridge. Four great cables anchored it to the ground on each side of the river. In addition there are hundreds and millions of little cross wires that helped to hold it up. Not until a New York paper said "Even though those four cables break, there is sufficient strength in those interstices (those little crossing wires) to hold up the whole bridge with hundreds of people on it." Not until then did the New Yorkers freely use it.

There is enough strength, you see, in these little contacts, these little habits that we build up, these letters that come back and forth from our families and our church, these viewpoints, these verses we remember as a child, these habits that our mothers and fathers taught us—these are strong enough to hold us up even though the church and the home and the school and friends are far away. They are still there but we have moved to another community and the structure of life stands firm if we but build it on the things of Christ. He himself was able to move steadfastly through life amidst that deluge of temptation, of disaster, and dullness. He conquered them all because he had patterned his life after God's design. He himself was God's design. If you would find in your life that which will hold you up in the midst of life's storm and stress, then turn to your Bibles, turn to your God in prayer, turn to your church in humility and faith, turn to Jesus Christ. Then you will build not for a week, a month, or a year but for eternity.

Let Us Pray: Eternal Father, who has given us so much in Christ and who has given us so much in the power of choice, grant that we now choose him and him alone that the structure of our life may stand amid the storms of this existence. Through him who is our Lord and Saviour we pray. Amen.

St. Paul; Farmer-Gardener?

(*From page 14*)

Paul minced no words, when writing his first letter to Corinth, in contending that the laborer is worthy of his hire, even if the laborer is only an ox. The ox who helped thresh the wheat on the hot and dusty corn floor was allowed to munch away at will, unhampered by a muzzle, as he dragged the threshing instrument. (I *Corinthians* 9:9) Actually, Paul is not too concerned about an ox getting his fair share of food for his labors; he's merely using that as his selling point to the Corinthian congregation to take care of the necessities of life of each apostle-pastor. He pleads for the same consideration for preaching-teaching elders in his first letter to Timothy. (I *Timothy* 5:17-18)

7. *Grain Germination.* In the 15th chapter of I *Corinthians*, Paul builds one of the clearest and most powerful analogies ever employed to help mankind understand the mystery of the resurrection of the body. This metaphor —the phenomenon of grain germination —ranks at the one most-often-used by preachers today of his farm-garden metaphors. It is so well-known that we shall not take the space to elaborate upon it here. It stands in a class all by itself!

Based on Paul's strategy, it would be safe to say that ministers who preach

to rural audiences should employ farm-garden illustrative material quite often. Today's church-attending farm folks believe in systematic living—they have to! If a man is a farmer, and wants to remain a farmer, he cannot be anything else but a farmer. He has to conform to a routine or pattern of life prescribed by nature. This is a factor which should make preaching to a rural congregation all the more fruitful. "Conform, brethren, to the Gospel of Christ as you conform to the gospel of nature." Be sure to weave in plenty of farm-garden illustrations to explain your thesis.

As for "hobby" farmers and gardeners—who number in the millions, a preacher's occasional farm-garden illustration should be right down their row, especially if the illustrator is wise in his selection of material.

Paul did it with both groups—full-time and part-time farmer-gardeners; and, apparently, did it with success!

The Table of Our Lord

(*From page 25*)

prayed for an hour; then recited Scripture for an hour; then sang for another hour. He stretched his arms over his head for exercise. The guards soon objected to his maneuvers; and Kim whispered his prayers, songs, and scripture. Later the guards were changed; allowing him to pray aloud. Once he let himself go; and the guard heard him pray: "Chew yo, chew yo (Lord, Lord). A light flashed in his face and the guard asked: "What are you doing?" "Praying" replied Kim. Kim told him he was a Christian; and when the guard understood, he took Kim's hand and kissed it, laid Kim's head on his shoulder and placed Kim's cheek next to his. The guard said: "I am a Christian, too! !"

By the time this story runs through your mind, you are now ready to return to the world; to the world where all Christians must confront the problems of the times. You go out refreshed in body; resolved in your mind to live a better Christian life; and feeling a new sense of power. It is true; Christ is able to break down the barriers of division; and to draw all men to his Table.

* * *

The wicked nation of every century at last suffers calamity, whether that nation be Judah, Greece, or Rome in the ancient world; or France, Great Britain, America, or Russia in the present.

* * *

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Tribute to the Editor

ON Thursday evening, October 7th, several hundred friends of William H. Leach, dined together at the First Baptist Church, to honor him, together with Dr. Harold and Ruth Dudley his wife, each of whom were instrumental in the promotion of the Washington Pilgrimage. This organization, as our readers know, plans an annual pilgrimage, in May of each year, to the capital city where the pilgrims visit the shrines of historic America. Special emphasis is given in these pilgrimages to the shrines which reveal the religious foundations of the nation.

Dr. Harold Cooke Phillips, minister of the host church, presented Dr. Leach to the group in the following words:

IT is my privilege, and I assure you my pleasure, to present to you our mutual friend, Dr. William Leach. I am in somewhat of an anomalous position since I am presenting a man who is better known in Cleveland and more widely known throughout the country than am I.

Dr. Leach fills at least four positions. He is an ordained Presbyterian minister. I am tempted to remark that he missed the boat on that matter! He chose to identify himself with John Knox rather than John the Baptist.

He is also the author of eighteen books, and another one is currently in the process of publication.

He is editor of the finest magazine in its field—*Church Management.* And since he is all of these—minister, author, editor—it follows that he is also a teacher. Many of us have learned and continue to learn from him.

Dr. Leach is to me an unusual combination. I often think of the two brothers Moses and Aaron. You will recall that when God called Moses to be the leader of the Israelites, he deferred by saying, "But, Lord, I am no speaker—I am slow of speech—." And the Lord said to him, "What of your brother Aaron, the Levite? He, I know, can speak well—he shall serve as a mouthpiece for you and you shall inspire him."

You see Aaron was eloquent but he had nothing to say. Moses on the contrary had the message but found it difficult to "get it across," as we say. Well now, our good friend combines the best in each of these brothers. Those who have heard him or read his writings know that Bill Leach has something to say and that he knows how to say it. He knows what the score is. Why did I mention that word "score" with the World Series still fresh in our minds!

Dr. Leach is a real *he* man. There is no pretense or sham about him. He has a creative mind. He always gets to the point. He does not beat around the bush. You feel that he is in touch with reality.

William H. Leach

It is, however, with particular reference to his work with the Washington Pilgrimage that we think of him tonight. When Harold and Ruth Dudley conceived this significant idea of instituting the Washington Pilgrimage, they wisely turned to Dr. Leach who threw behind the movement the editorial pages of *Church Management.* From his office went out at least a thousand letters to friends, acquaintances and possible supporters all over the country, urging their participation in this enterprise. I am frank to say it was largely through his influence, augmented by the gracious invitation of the Dudleys, that I made the trip to Washington when the Washington Pilgrimage was born. I shall always be grateful to him and them for having given me that privilege. Dr. Leach's support of this movement has been consistent through the years.

During the past week some letters have come to my desk. I quote a couple of sentences from two of them. One is from George Stoll of Louisville. Mr. Stoll was chosen Lay Churchman of the Year in 1953. He writes: "Vision, common sense, patience and persistence, alertness for ideas of others while keeping a supply on hand of your own—and a lot of other qualities are things I'd like to have written about." The other letter from a minister of one of our neighboring churches expresses so well the feelings of my own mind and heart: "You are deserving of all that your friends might say about you and then more. Of all the men in Greater Cleveland who are in Church Work I think you have made the greatest over-all contribution."

And so, my good friend, speaking not only for myself but for your many admirers here and throughout our country, I greet you, and with personal pride and pleasure present you to these your friends of the Washinton Pilgrimage.

ALL ONE BODY WE

DONALD B. HARVARD*

Controlling every body is the head:
The hands or feet effect its will;
An eye and ear can help, or heart may thrill;
No part can ever be gainsaid.

Each member of a family is ill
When any suffers or does wrong;
Success of mate or child evokes a song
As others celebrate one's skill.

In democratic lands the states are strong
That work to share the common need:
They will not harm the weak, so both are freed;
Each has a part, and all belong.

Those countries' sovereignty is guaranteed
That sacrifice it toward one world;
To international commitments thirled,
Each nation listening takes God's lead.

Have not we all one Father, grace unfurled?
Or is our Lord and Maker dead?
The God of love is here Whose blood was shed
To save and draw us to one world.

*Claremont, New Hampshire.

SCRIPTURAL BASES OF "ALL ONE BODY WE"

Acts 17:26
Colossians 1:18
1 Corinthians 8:9-13 10:24.33 12:4-27
Ephesians 5:21-31
Galatians 5:13-14 6:2
Genesis 4:9-10
Hebrews 9:esp. 20.22
John 3:16-17 8:56 12:32
Luke 15:20-32 19:10
Malachi 2:10
Matthew 20:28 23:8-12 26:28
Micah 4:esp. 4
Proverb 4:23
Psalms 24:1-2 46:6.10
Romans 12:3-4 14:7-19 15:1-2
1 Samuel 2:12-17.22-25.33-34
2 Samuel 18:esp. 5.33
Zechariah 4:6

MAP SHOWS BIBLICAL NAMES USED IN U. S.

A beautiful map of biblical place names in the U.S. and a 16 page guide booklet have been produced by Associated American Artists. The map called "Land of Our Fathers," is executed in glowing color by well known artist Charles Harper from material compiled by Dr. and Mrs. Moshe Davis. The accompanying booklet includes fascinating editorial vignettes describing the way in which several towns came to be named by their founders. Representatives of the three major faiths cooperated in the venture with final sketches being approved by Professor W. F. Albright, Chairman of the Oriental Seminary, Johns Hopkins University. Information about the map, which is 32¾ by 22¾ inches in sheet form, may be obtained by writing *Church Management*.

ILLUMINATED PORTRAITS

In Grandmother's dark hall
Hung portraits of the ancestors
That I had never seen.
My great-grandmother,
Prim in white-fluted cap and "go-to-meeting dress.
A little frightening to a child.
But sometimes, when the outside door was open
And golden sunlight lighted up her face,
She seemed to smile,
With smile so like my father's
That I knew we were kin.

Within my heart,
There long has hung a picture of the Christ,
Ill-lighted, indistinct.
Today the outside door is open wide.
The light of God streams through upon that face,
And lo! the Father in the Son!

Belle Chapman Morrill
Rochester, New York

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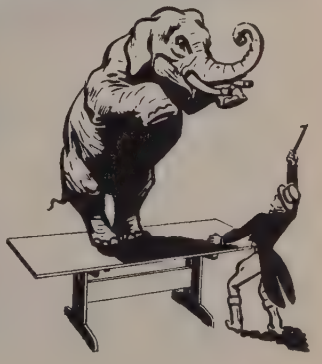

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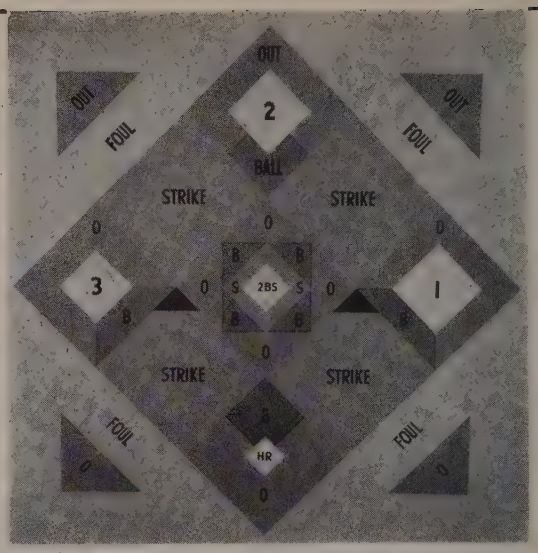

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Agape at Work in Institutions

GEORGE STOLL*

"A man dreamed he went to Hell," began the story brought home to the family from a church meeting. The people were in torment. But instead of a place of sulphur flames this dream showed a large banquet hall, magnificent in splendor. At a long banquet table spread with tempting delicious food sat suffering hungry people. For they had long knives and forks so fastened to their hands that they could not possibly get any of the food to their mouths. And there they were, in anguish, tortured by the sight and smell of food which they could not get. It was a dream to haunt one for years. And then it seemed the dream was changed and he was taken to Heaven. To his surprise there was the same banquet table, the same magnificence and splendor—the same delicious food and the same fastening of knives and forks so one could not possibly get food to his mouth.

Instead of hunger and sadness there was joy and gladness: the people were fed sumptuously, for here they were feeding each other and for these people life was wonderful.

I told that story to forty prisoners. Several men expressed great appreciation. They were men who had tried to get without giving. For that man's dream of heaven might well have been called what goes on in free enterprise—you feed me—I'll feed you. Our economy is based on the incentive of reward for good services. The psychologists tell us goal motivation beats fear motivation. Goal motivation or incentive tends to produce initiative—finding better ways of achievement. Fear motivation represses and tends to produce repetitive acts—fear to get out of line. Goal motivation, incentive to invest, opportunity for the lowest and poorest to become the highest and richest has made this the richest, most powerful nation on earth, sometimes seeking to protect itself, thru helping others—a practice one does not see very much in the pages of the world's history.

Free enterprise does not create selfishness. It harnesses self-interest. Perhaps we might have done more to prevent more men getting into our prisons and jails if we had taught them early in life their opportunity and duty to share the wealth by saving a share—their opportunity to gain from investment in the tools we need just as men who get ahead financially do. If they had learned this, instead of trying to take it without giving something in return, they might not have gone to prison. Helping others for reward is just good business. The science of business is the science of service.

But Christianity calls for more than this. People in institutions are not in position to feed us back. Child-care institutions house children. Some are problem children, some need special

*Mr. Stoll is a business man of Louisville, Kentucky, who as chairman of the Social Work Committee of the Louisville Church Federation developed a system of work with public institutions known as the Louisville Plan.

services, but all are children. They can't pay us back now. They need the prescription of Tender Loving Care just as children everywhere do. Institutions are giving Tender Loving Care more and more. And placement in homes instead of in institutions is one effort to get normal life for children. Children are the people for whom we are running this country and all its enterprises. The person who will take a child as a project will be paid back. The child needs the same love like we give ourselves, looking out for our future, forgiving our mistakes but trying to overcome our faults.

Hospitals have people who can't pay us back right now. Doctors have the skills and methods to heal the body. But how welcome is the person who knows enough and cares enough to be a friend to the sick person facing the readjustments of convalescence. Convalescence means coming to be strong. All of us need that. A period of sickness in a tuberculosis hospital—long, tiresome, tedious—can be a period of interest and growth of personality and mind as well as body if somebody cares. In a workshop discussing a similar problem, a young intern told of patient after patient he had served in a clinic in an institution. He noted people did not thank him. Then outside he happened to be placed where he opened the door for ten people and every one said, "Thank you." Whimsically he said, he believed he would give up medicine and become a doorkeeper. But people in public institutions often are people who haven't been taught to say, "Thank you." That makes the need greater for some one who cares to help. It makes the need for understanding greater too. Then there's the man in the penal institution, "I was in prison—inasmuch." The prisoner can't feed us back. One often hears the statement that the prisoner released with no job, and no friends and $5.00 to last him until he can make a connection, has no recourse but crime. Such a statement while overworked and too often made an excuse is not entirely without basis in fact.

Many a downtown minister is beset with appeals of people at the end of their rope. Our community chest and municipal agencies solve many cases and we should be better acquainted with such resources and use them. But some men have made it their business to help other men be properly placed in jobs. To cite a recent illustration. Here is a man to be discharged from prison. Let's call him, "Joe," however, that is not his name. Joe passed worthless checks. Joe was raised an orphan—had no connections—got out of the orphanage at 16-roamed the country on irregular jobs—saved nothing, drank some. Stranded, he passed a check. Whose job is Joe? If he gets out on expiration, he will have no supervision. Investigation reveals he does have some little training, and some prison experience in one line of work. We are trying—I have had personally two interviews so far in trying to place Joe. If we get him a job, he can be paroled and supervised. If some layman will give continuing care for a year or two, chances are fair Joe won't go back to prison. Is it any of your business? We'll try to find a friend for this Joe but there are lots of Joes. And greater than the man who helps a Joe become rehabilitated is the man who helps one from getting into prison in the first place.

I ran across a list of books that were recommended reading in a seminary course in counseling. Maybe someone reading this might like to have it. Maybe reading some of these books might help to keep some Joe out of an institution or be otherwise helpful. These books are as follows:

Dicks, Russell, Pastoral Work and Personal Counseling

Hiltner, Seward, Pastoral Counseling

Hiltner, Seward, The Counselor in Counseling

Johnson, Paul, The Psychology of Pastoral Care

Spann, Richard, Pastoral Care

Wise, Carroll, Pastoral Counseling: Its Theory and Practice

Oates, Wayne E., The Christian Pastor

Oates, Wayne E., The Bible in Pastoral Care

Brayfield, A. H., Readings in Modern Methods of Counseling

Bychowski and Despert, Specialized Technique in Psychotherapy

Fromm-Reichmann, Principles of Intensive Psychotherapy

Porter, E. H., An Introduction to Therapeutic Counseling

Rogers, Carl, Client-Centered Therapy

Robinson, Francis, Principles and Procedures in Student Counseling

---

FALSE VISION CHANGED

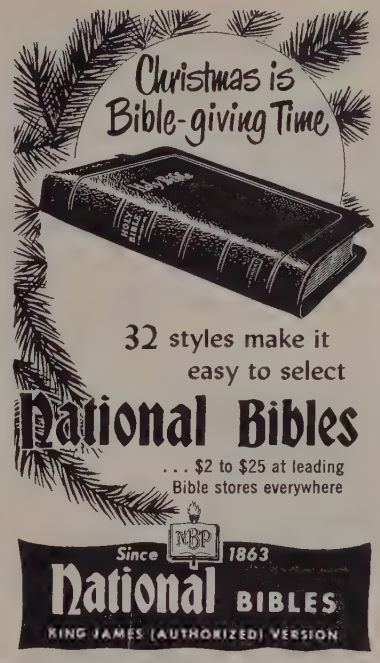
Life's dreams are bubbles,
And they burst.
We see the better,
But meet the worst.

We look below.
'Tis dark enough.
Try higher glance.
'Tis bright, not rough.

So as the sight
Its target finds,
The vision gives
What's in our minds.

Clear up the aim.
The sun's above.
Translate the view,
And, lo! all's love.

George Hibbert Driver
Marblehead, Massachusetts



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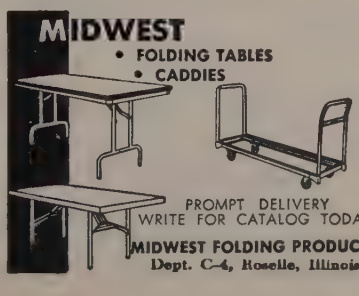

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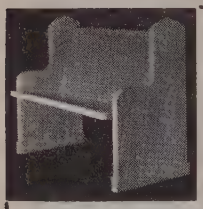

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EDITED BY MRS. JOYCE ENGEL†

MINISTERS UNDER PRESSURE

The Minister's Wife's Dilemma

WILLIAM L. REST*

WHEN the current issue of *Church Management* arrives, I usually page through it to see if there is anything of immediate help or concern. If not, I usually put it away to be read at a more leisurely time, which usually is during the summer months. I have just finished reading the article "Dilemma of a Pastor's Wife" in your May 1954 issue and the comments on that article in the July issue. Both the article and the comments are written from personal viewpoints and, therefore, are highly charged with all the emotion such a situation arouses. Usually such emotions are pent up for so long that when they finally do burst out, objective judgment is impossible. While I know that I am not completely free from such emotional bias, my bias at least is directed in a different direction from those of the author and those making the comments.

My synod did me the honor of electing me president for two terms, which is the limit of tenure to that office. As synod president, one of the most vexing problems I had to face was the discontent of ministers with their salaries and the subsequent placing of those same pastors into churches where they would receive twenty-five dollars per month more than in the previous charge, and then filling the pulpit from which they came at the same salary the former pastor was now receiving in his new charge.

Not infrequently ministers came to me, explaining why it was necessary for them to seek greener pastures. Growing families, added responsibilities toward aged parents, increased costs of living and a score of other good reasons, simply made it impossible for them to continue at their present salary scales. Almost without exception, these men would much prefer to move for the sake of a three-hundred-dollar-per-year increase in salary, than to ask for it. In several instances, these men were not only doing good work, but the cause of the church would suffer if a change of leadership were made at that particular time. To me, it is beneath the dignity of a child of God to be forced into the position where three hundred dollars per year is of necessity the determining factor if a man can rise to a challenge or not. Often these same men hoped that it would be possible for me to convince their consistories or charges to give them a salary raise. In many instances I was able to do so. My successors in office tell me they still have the same problem, in spite of the years of stressing the necessity of raising the level of ministerial salaries. The possibility of adding a second income, by having the wife work, is to my mind only to be considered when a congregation is not able

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to pay more, and the cause of Christ, not the cause of the denomination, would suffer if that work were discontinued.

The idea of convincing a budget conscious consistory of the necessity of increasing ministers' salaries is a forlorn hope, where such a problem exists. Where it is not a forlorn hope, there is no problem since they have already increased salaries. The fact that salaries have not been increased is an indication that no amount of wishful thinking will bring one. With such an official board it is impossible to use the argument that you *need* more money. Every single one of them can find a dozen ways in which you can cut down your expenses. To enter into such a bickering is not only unfruitful but also derogatory to our sacred calling. During the depression years I served such a congregation. After I had taken three cuts in salary, the budget committee was ready to make a fourth cut. I calmly announced that if there were any revision of my salary, it would be upward. I pointed out that incomes had risen in our parish. One of the wiseacres said: "What's the matter, can't you live on what you are getting?"

My reply was, "Yes, I can live on half that, but I don't intend to." I then showed him how he could cut his own personal budget by more than fifty per cent. And then said: "But you won't do that, because it isn't necessary. I could get along on a lot less than I do, but I won't, because it isn't necessary. And certainly it is not in your place to tell me what sacrifices either I should make, or ask my family to make, to keep you from giving what in your heart you know you should give to the Lord's cause." There was no salary cut that year.

That session with a budget committee came to my mind dozens of times during my terms as synodical president. I finally came to several definite conclusions and convictions:

On The Other Hand

1) Many preachers are not worth more salary. Either their field is too small or they are too busy with community denominational and school affairs, so that they are not worth more to that congregation. In such cases, denominational officers should combine several such congregations into a larger charge. I know of no profession where more time is wasted in fishing, golf, ball games and bridge than in the ministry. If every man would keep a time schedule for a month to see how much time he is actually giving for the salary he receives, he may have some scruples about accepting his next salary check. It is true of more ministers than we like to admit.

2) Far too often ministers are too self centered when it comes to the matter of salary. They have a false sense of dignity which finds no incongruity in being constant mendicants before pulpit committees of other churches, making conditions of salary before accepting a call, and refusing to face the matter of salary in their present pastorates realistically. They seem to feel that it lowers their dignity, or the dignity of the ministry, as they would put it, to insist on fairness and justice on the part of their present congregation toward one of its employees, but it is perfectly all right to haggle with a pulpit committee of another charge.

3) They have never faced the full implication of their ministry. A minister is a steward of the manifold gifts of God. One of those gifts of God is a sense of stewardship on the part of members of the congregation. To pay a starvation wage is not Christian stewardship. Just because the minister happens to be the one who is sinned against does not lessen his responsibility to God to educate his parish in stewardship. He owes it to God not to neglect one part of the Christian truth only for the reason that he might benefit from its acceptance on the part of the congregation. He is not a faithful minister when

(*Turn to next page*)

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HE LEARNS A LOT WHEN

The Minister Goes on TV

HOWARD B. FOSHEE*

THE office of a TV program director impressed me as a cross between the Southern Baptist Convention and my own home just before the children's bedtime. Arm-filled announcers bustled by with a menagerie of sponsors' products; an inter-communication system blared for a cameraman. Only the office TV monitor guaranteed that a smoothly running television program was being born out of all the confusion.

"Glad to see you," smiled Gomer Lesch, WFMY-TV program director and active layman at the First Baptist Church, Greensboro, North Carolina. "What's on your mind?"

"Gomer," I began, "as you know, ministers are often asked to appear on television. And it seems sometimes that we don't know the score. How about briefing me on the necessary steps for an appearance on television."

Picking up a book from his desk, he chuckled, "Listen to this: 'A certain minister went to the radio station to make a transcription. His little daughter at home answered the phone. Someone wanted her daddy. Her answer was, Daddy's at the radio station making a *transgression.*'"

Grinning, he said, "transgressions are made in television stations too."

"Most ministers do their best to cooperate with the staff here at the station." Then he added, "but the major weakness is that he sometimes forgets that

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Minister's Wife's Dilemma

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he neglects stressing the truths that are personally distasteful to him. Nor is he playing fair with the individual members who have been entrusted to his spiritual nurture when he does not help them to a more Christlike awareness of their duties, obligations and responsibilities, and to the requirements of justice, even if they affect him.

4) When the minister's duties in regard to stewardship are once recognized, even when they affect his own salary, he will discover that the techniques are not too difficult. He must leave himself out of the picture entirely. His purpose is to secure an acceptance of stewardship responsibilities. One such technique is to have a consistory study salary scales of other churches, to see if this particular church is at least doing as well as other churches in this matter of stewardship. Such a study is not merely: "How much does St. Matthew's pay?" But, a comparison of membership strength, a comparison of program, financial strength and all other factors that enter in. Also, what does the church do for its membership, for its community, for its denomination? When the entire thing is put on a stewardship basis, and it should never be on any other, the minister owes it to his congregation to guide them and lead them in raising his own salary! Needless to say, perhaps that church will actually be paying as much or more than it should under its stewardship responsibilities. Then the minister will have to decide if he wishes to stay on, or if God has given him greater ability, so that he is not fulfilling his own stewardship of the mysteries of God when he remains in that parish. He may have to cut down his own financial requirements, or he may discover that he is not using all the talents God has given him.

5) I believe that denominational officials have a definite duty toward the pastors and so should have a way by which they can bring to the attention of consistories any glaring inconsistencies on salary scale. Also, they should review weaker congregations to see if they should be combined with others, subsidized, or if the pastor should be called upon to make a sacrifice in serving that particular group.

While the above also has some emotional content, I believe that the bias is healthier than the one which stresses the martyrdom we undergo because of wicked officials. At least it has the virtue of frankly considering what basic principles are involved rather than the desire for more money, no matter how justified that desire may be.

he is not in the pulpit and tries to preach to the man in the back pew. You see, the principal formula in television is the 'from me to you' angle. A speaker should try to visualize that he is in a living room talking to two or three intimate friends. It's more of a pastoral call than a speech." Seeming to rethink his last statement he repeated . . . "more like a pastoral call."

"What about definite preparation that should be made before a program like the regular fifteen minute Morning Devotion"? I asked.

"First of all, I'd watch the program several mornings to get an idea of the general characteristics. Then the routine will not be too new to you," he said.

There were several suggestions for the prospective speaker.

Call the program department several days before your appearance and confirm your appointment. The program director feels much more secure when he is certain that the speaker will arrive.

Don't surprise the station with a major production. Clear with the director several days beforehand if you wish to bring a quartet or to use different background settings. Otherwise extra cameras and crewmen will not be available.

"Oh yes," he continued, "on the first day arrive at the television station at least thirty minutes early so that the director may brief you on the program. Fifteen minutes is early enough on the following days if you are speaking on successive days.

Never use material that will unnecessarily arouse any controversial issue. A TV station or speaker may easily be sued for libel. A devotional period is not the proper time to probe touchy issues that may better be discussed on an open forum. Do not use illustrations that reflect unfavorably on a person's race, politics, or religion. "Too, it is best not to wear stark white or black clothing. A pastel colored shirt and suit makes a much better appearance," he said.

"You mentioned briefing a speaker before the program. What do you always tell them?"

"Oh, there are several things, but here are the most important," he replied.

"First, always look directly into the correct lens of the camera in use. The camera with the small red light on top is the one taking your picture. When the light changes to another camera turn slowly toward the new camera. Don't change directions abruptly, but as smoothly as possible. A good method is to look down briefly, and then look up into the new camera. That's about the whole story," he said.

As I walked out of the merchandise cluttered studio, a musical ditty about a well-known brand soap was pouring out of the TV monitor. It was a convincing commercial . . . I would have bought the product right then and there.

But I wondered about the morning devotion program that was soon to follow. Would it sell the product—Christianity? Or be just another *transgression.*

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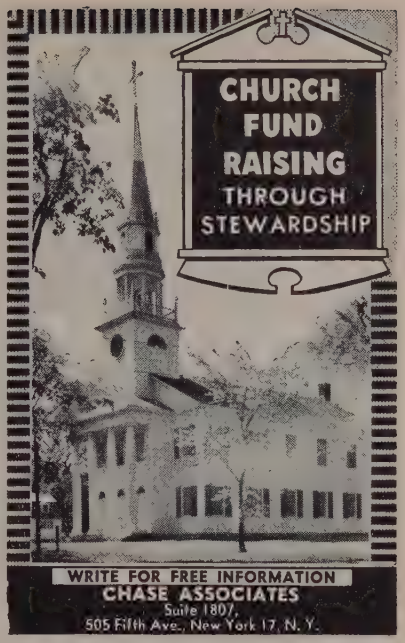
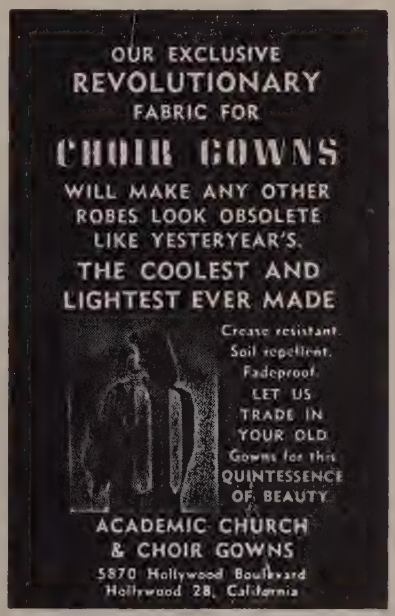
Editor, *Church Management:*

Here is some support for your editorial contention that a quarter million of dollars in advertising aimed to promote the Revised *Standard Version of the Bible* has not forced the King James version into obscurity. The quotation is from an article by Luther A. Weigle, chairman of the Standard Bible Committee. The Article "Scholarship, Education, and the Bible," and appears in the October issue of *The Journal of Bible and Religion.*

"In its review of 'The Year in Books,' contained in the issue for December 21, 1953, *Time* states that 'for the second year in a row, the *Revised Standard Version* of the Bible, sold more than 1,000,000 copies, to lead all other current books. It adds in a footnote that this sale was exceeded, however, by one other book, the venerable King James Version of 1611."

C. R. Thayer
Clinton, South Carolina





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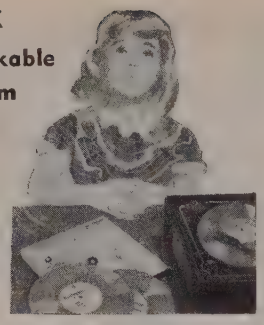

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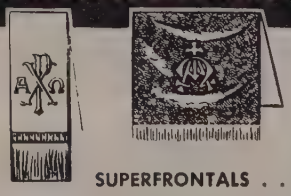

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CHRISTMAS ON RECORD

In a short time, Christmas carols will again be ringing from every corner. There is great variety in recorded Christmas music available this year, with selections to suit every taste.

High in popular favor are the traditional choral recordings: *Christmas Hymns and Carols* by the Robert Shaw Chorale (RCA Victor, No. M-1077 and WDM 1711), and *Christmas Carols of Many Lands,* sung by the Vienna Choir Boys (Victor C 32). Of similar interest is *Christmas Carol Story of the Nativity,* a chronological presentation by the Columbus Boychoir and Nannette Guilford, directed by Rhys Morgan. In some of the selections, Miss Guilford's voice is a trifle dominant, but the voices of the choir are pleasant and well-recorded. The St. Luke's Choristers, under the direction of William R. Dorr has brought out a second album of traditional *Christmas Carols* (Capitol H 9012, 33⅓ rpm) which adds another nice item to recorded boy's choirs. Among my favorite recordings for children are two older albums: the Gloria Chandler Recordings of *Carols from the Long Christmas,* from the book of the same name, with exquisite carols from many centuries sung by the Margaret Dodd Singers; and the Follett Album No. 20 of *Christmas Carols,* which gives great listening pleasure.

There are a number of offerings for people who like unusual choral effects and selections. *Christmas Carols,* by the Randolph Singers (Westminster WL 5100) presents both traditional and "concert" carols, in unaccompanied madrigal style. A book of words and music is included for study and practice by other choral groups. *A Music Box of Christmas Carols,* sung by the Welch Chorale under the direction of James Welch, is unusual in presenting carol music on old music boxes from the famed Bornand collection. To well known carols, it adds "Song of the Birds," "Once Mary Would Go Wandering," "Carol of the Advent" and others of variety and interest. (Vanguard LP: VRS 428).

Collectors and music libraries would want to add two albums of early music to their Christmas collections. *Motets for Christmas and Other Festivals,* also sung by the Welch Chorale (Lyrichord LP: LL 35), highlights composers of the 16th century: Byrd, Handl, Palestrina and some of the Gregorian chants. Another unusual and lovely collection is *English Medieval Christmas Carols* (Esoteric Records Inc. ES 521), a group of polyphonic carols sung in the old contrapuntal technique. The voices and execution of the Primavera Singers of the New York Pro Musica Antiqua are completely satisfying, and the recordings would give helpful guidance to music groups studying this style of singing.

Lovers of men's chorus groups will enjoy *Christmas at Mission Santa Barbara* (RCA LPM 3198) sung in Spanish by the Franciscan monks at the California mission. The unusual and pleasing music follows the progression of the Christmas story, and is sung in such a way that those who do not know Spanish can still follow the story of the music. Another album that is unusual, although rather startling in its juxtaposition of traditional Christmas music with the popular Santa Claus brand, is the Melochrino Orchestra album, *Christmas in High Fidelity,* recorded in London. This will probably prove a popular item to young people!

Many albums and single records are available in instrumental Christmas music. A robust but delightful album is *Christmas Carols,* played with orchestra and full organ by the Mantovani Orchestra in England (London LP 913). Very satisfying also is the organ recordings of *Christmas Carols on the Organ,* played by Virgil Fox (RCA LM 1845.) For chime-lovers, ten familiar carols are presented by Jimmy Blades on the chimes and Charles Smart on the organ in *Christmas Chimes* (London RP. FM recording). Pleasing chime and organ effects are presented by Richard Keys Biggs, carilloneur, in the Capitol recording *Christmas Bells* (LP H 9013). A number of other instrumental records are available, but personal preference as to style of playing and instrument will guide the choice.

One cannot mention Christmas records without keeping in mind the lovely

*Ohio Conference of the Methodist Church, Columbus, Ohio.

stories available on disks. A long time favorite of mine has been the *Story of the Nativity,* narrated by Walter Hampden and available through Globe Albums of New York, No. 2. For sheer listening delight in clarity of diction and voice modulation, this has not been surpassed. Another older record, *In Clean Hay* (Gloria Chandler Recordings Inc.) presents the story of a Polish family as they re-enact the Christmas drama. Based on the story by Eric Kelly, "The Christmas Nightingale," the tale is presented with reverence and appreciation. Children will like the story *The Small One,* from the legend by Charles Tazewell and narrated by Bing Crosby (Decca DLP 6000).

Many records are brought out for this holiday season. Some of them seem to lift up the secular, commercial approach to Christmas, and these we do not like. However, many keep the reverent feeling of the first holy night, and the deeply spiritual and meaningful attitudes of awe, wonder and delight that are the true heart of Christmas. We have mentioned only a few of the many that are available in record stores and libraries.

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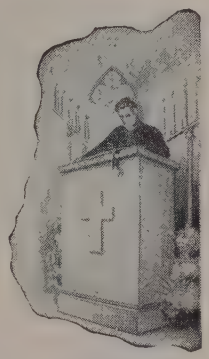

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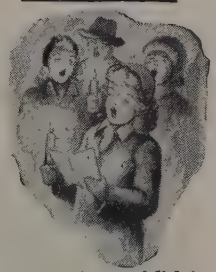

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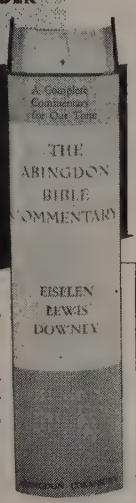

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EXPLOIT AVAILABLE TALENT

Treasure Chest Time

JAMES A. DILLON*

WHAT talents do the members of your school possess? Are they being enlisted for the work of the Church? Are your pupils being taught that talents are treasures to be used for God? Then plan to have Treasure Chest Time featured in your school program.

Begin by securing a small doll's trunk that looks like an old pirate's treasure chest. These can often be found in somebody's attic or with children's toys, or they may be purchased from a toy dealer. Be sure that the chest is refinished neatly, if its condition demands it. Tack inside the cover a sign saying, in the largest letters possible in the space available, "Talents Are Treasures." Do this so that the sign can be read by all when the chest is opened.

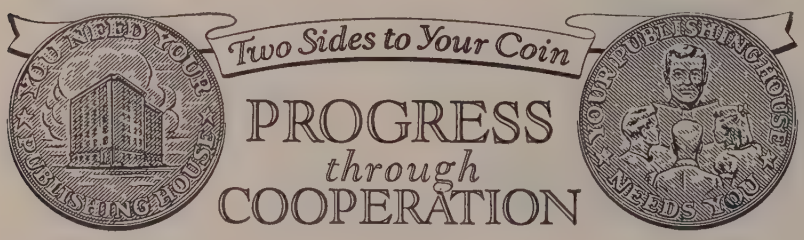
Then appoint a small committee in the school whose task will be to search out all the talent that is there. Plan to have some member of your school use their talent each week in the opening session of the school. This may involve vocal or instrumental selections, Bible or poetic readings or recitations, the telling of religious stories, or even some meaningful object lesson—especially if you have some member who is an amateur magician and who can prepare an attractive and worthwhile object lesson using his magic tricks. The committee must put on a slip of paper the name of the person who will use their talent that day for God in the school. Have the slip placed in the Treasure Chest before the session begins.

No one outside of the committee and the weekly participant should know the name on the slip in the Treasure Chest. This builds up suspense and interest. When Treasure Chest Time arrives in your program, have the school read or recite Matthew 6:19-21. Stress that the way to lay up treasures in heaven is to use your God-given talents. Continually emphasize the fact that talents are treasures to be used for God. Then open the Treasure Chest to see who will use their ability for God at that time. Open the cover so that all can read the sign inside it. Leave the cover open while the participant for the day performs. Thus you keep the key truth before the school that "talents are treasures."

The benefits of this program to any school are great. There is the creation of great interest by the use of the Treasure Chest and by being very secretive about the prior identification of the daily participants. There is the attention-getting power of wholesome audience participation. There is the enlistment of much unused ability within the school. There is the repeated teaching that we lay up treasures in heaven by using our talents now. And there is the challenge of the truth that every talent is a treasure to be used for God.

The committee in charge should earnestly seek to find the unused talents of the school. Here is a great way of bringing some backward folk out of their shells. Be alert to use the talents of the new members and thus give them a hearty introduction to your school. Avoid the old peril of just featuring the same old school favorites who lead and star in every program.. Even when familiar talents may be better, remember

*Minister, Fairview Community Baptist Church, Sumter and Common Roads, Camden 4, New Jersey.



PROGRESS *through* COOPERATION

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Take a good look at the money you invest in Sunday church school teaching materials. Where did that money come from? Where is it going? What will it accomplish for the furtherance of your historic faith and mission? The right answers to these questions will lead you to your own official church publishing house where your dollars will buy lesson helps prepared for your special needs — and will strengthen your world mission.

Church publishers put net income back into denominational work. When you patronize your own, your dedicated dollars *remain* dedicated. You uphold your church group, while you nurture your local effort with the product of the publisher who shares all your goals, knows your every need.

Drink waters out of thine own cistern, and running waters out of thine own well.
Proverbs 5-15

This is a joint message of some thirty official publishing houses of Protestant groups on a matter of vital import to you as a Christian teacher. For the name and address of your own publisher and a valuable free check list write to 'Progress Through Cooperation' at 130 So. Juniper St., Phila. 7, Pa.

that you must enlist the newcomers or you are in danger of losing them. The committee should also strive for variety in the presentations. Never have just a long succession of vocal selections. Hunt up other talents. Arrange for duets, trios, and quartets. Do not hesitate to use some of the older members of the school. Occasionally have some teacher or teachers participate. But keep within your school. Every school has some unused talent. Dig it out and use it for God. Find unusual abilities, if possible. We suggested above the use of amateur magicians. Do you have any artists who can draw a quick chalk picture with a spiritual lesson? Or a camera fan who can take and show pictures of a missionary sailing, or some other significant occasion? Use them from time to time to assure your program of variety and vitality.

A caution is necessary. Never let your program degenerate into a mere performance. You are not entertaining. You are training your school in a dynamic way in the great truth that every talent is a treasure to be used for God. An alert leader will close each week's Treasure Chest Time with some simple allusion to ways in which every member can daily use their talents for God.

A word about the time element. Try to keep each participant within an allocated period of time. Probably three minutes is a good maximum. Remember that after a few minutes interest generally wanes and the harm of the one minute too long overbalances the two or three minutes that are just right. Inform every participant about the time available to them.

Keep the spiritual emphasis to the program. Maintain vigor and freshness in the variety of talents used. You will find that interest increases when you include Treasure Chest Time in your school program. You will teach your pupils a lesson they will never forget: Talents are Treasures to be used for God.

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The Bachelor Minister Entertains

LILA B. McDILL*

IT would seem from our movies, television programs and comic strips, that the position of men in our culture is changing about as rapidly as that of women. At the turn of the century and for some years following, the man was often pictured as a rather unstable type of person, finding much interest in the current "flapper" and in activities outside his own home. Today, however, in much of our mass media of communication, the man is often seen centering his interests in his family, assisting with the care of the children and participating in the general operation of the home.

We see evidence of this change also in the educational program of our public and private schools. More and more of our school curriculums are including Home Economics courses for boys in the grade school level, and many institutions are offering classes on planned parenthood for both men and women.

No doubt much of this change in the sex roles has come because of the gradual movement of women into the business and industrial world, along with the decline of domestic servants in many of the homes of our great middle-class population. As women who were formerly the "home makers" are now working outside the home, the man has of necessity had to come into the home and take an almost equal part with the woman in its maintenance.

The virtue of this trend is not the question at this point. The fact is that man's role, as well as that of woman, has changed, and this change has affected not only the married man but the unmarried as well. For some men this shift is being thought of as a definite trend toward a matriarchal society and is something which should be "nipped in the bud." There are many others who see in this movement not so much a threat as a promise. The unmarried man sees a freedom to live alone and be able to enjoy the comforts of his own fireside and kitchen sink, without being thought of as odd or unusual in any way. For example, in former years and particularly in certain localities, the unmarried son more than likely would live with his mother or unmarried sister who could care for his needs. If he lived in a large city no doubt he would make his home in a downtown club. This was particularly true of the single clergyman who, if he could not afford a club, would live in a rooming house where some motherly woman could care for him. Today the son is free to break away from his mother's apron strings and with absolute propriety he can operate in an environment totally apart from any family ties.

This freedom has brought with it responsibility, as a man who lives alone is expected to take his place in the community much as if he were a complete family unit. For example, he is expected to join the block movement and fight the admission of liquor stores into the community the same as if he had a wife and family. This responsibility is seen also in his social life. The man who lives alone can no longer accept invitations from his married friends with no thought of returning these engagements simply because he cannot afford to entertain in a public place and has no wife to do the honors for him at home. He can now invite his friends to his house for dinner which he has had a caterer prepare, or has prepared himself, and more than likely he will find this to be one of his most enjoyable social activities.

With men in other professions entertaining, this naturally has affected the bachelor or widowed minister. The minister, whether married or single, is never socially obligated in the same manner that the business executive or salesman might be. There are no social compunctions to his office, and he is not expected to return each invitation he accepts, nor compelled to give a present to each couple he unites in marriage. Nevertheless, as many clergymen will testify, any effort the minister makes to reach his people on a social basis will be of great value in establishing rapport in which Christian growth and fellowship can be nurtured.

There are many bachelor or widowed ministers who would enjoy entertaining the members of their parish, but for various reasons have felt restrained from doing so. For example, there is the minister who is afraid to have an "open house" because public opinion may frown on such activity; that is, he might be called "sissy," or he feels that such an undertaking could carry connotations of impropriety. There are also ministers who feel that this may have overtones of "wife hunting." In this case such an occasion would merely result in another pitfall for the minister who is constantly fleeing the over-solicitous mother in search of a promising "catch" for her daughter, or the lonely widow seeking companionship. There is another type who feels that entertaining the parish membership might be a good idea but somehow he has never thought much about it; and still another who would enjoy social activity of this type but has no idea how to go about it.

The minister naturally expects to be the subject of much conversation in the parish and neighborhood in which he lives. No doubt there may still be some who think that a bachelor minister's "at home" to his parish is a bit unusual in spite of our changing cultural patterns. However, many men who have entertained their parishioners are of the opinion that their people recognize this as a sincere effort on their part toward a Christian fellowship and are grateful to them for what they do in this respect.

*Mrs. Thomas H. McDill, Columbia Theological Seminary, Decatur, Georgia.

A well chaperoned social event in the manse could in no way carry connotations of impropriety, and as for the lonely widow, to avoid her is virtually impossible, so this objection need not stand in the way of the minister's entertaining.

Manse Activities

For the minister who feels that some social activity in the manse might be a good idea but he has never thought much about it, perhaps it would be of great value to him if he could make a thorough study of what it actually does for the church. If every minister could realize the tremendous value of the "social" in the manse, they would no doubt consider it a vital part of their ministry. These occasions not only give him an opportunity to express tangibly his gratitude to the parishioners who constantly entertain him, but they also create a relationship between the pastor and his people that is vital to the Christian community represented in his local church and to the growth of the individual communicant as well. To the parishioner, an invitation to the manse often means that his pastor is accepting him on a social basis. This acceptance is not to be understood as social climbing and nothing more, but rather an expression of genuine respect and interest in him as a person. He feels that in the eyes of his minister, he is not merely another member who fills the pew on Sunday morning and contributes to the financial support of the church, but he is an individual, accepted for what he actually is and not so much for what he contributes to the operation of the organization.

How much of a personal relationship with the minister is the parishioner entitled to have in order to accomplish his most effective work in the church? To be sure, when a communicant unites with the church he does not "join" the minister with something of a morbid dependency on his pastor for his salvation and activity in the church. Nor should he join a certain church merely because a particular person is its head. Human nature being what it is, however, the personality of the minister has a profound effect on the work and interest of the individual. It is generally noted that where the relationship with the minister is one of respect and something of personal friendship, the parishioner finds a tremendous joy in his work in the church. Although his service is to Christ and the Kingdom at large, he still finds encouragement in his work merely from his pastor's friendship. On the other hand, however, if the relationship to the pastor is one of coldness and relative indifference, the fruits of inactivity and disinterest will more than likely result. This is particularly true of the smaller churches and of the officers and

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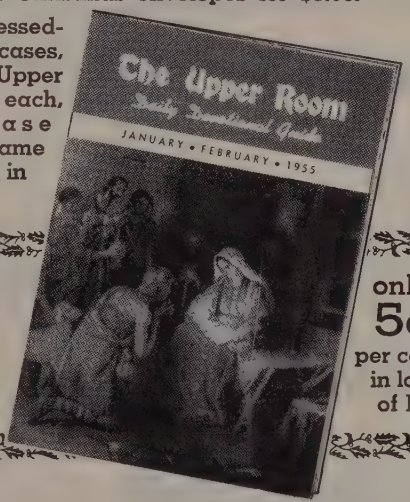

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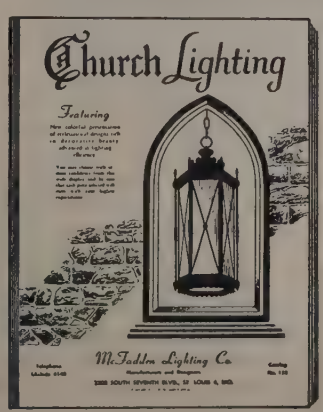

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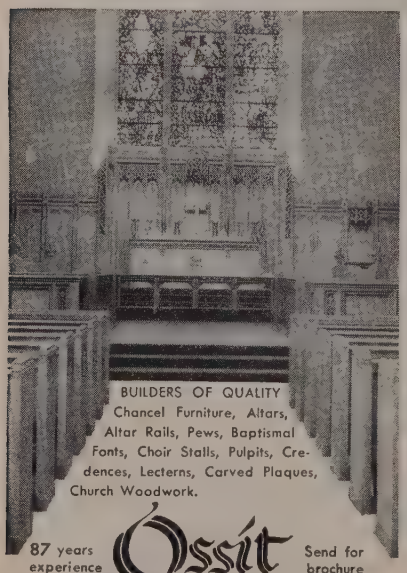
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By the mere nature of his office, the pastor's relationship to his people is a unique one. The parishioner generally regards his pastor as not simply another professional man but as a person who is wholly dedicated to the service of God, and who by reason of this dedication lives in a closer proximity to God than the average man. There are some people who feel that because of the minister's dedication to Christ he will naturally be Christlike in his dealings with his people and will be sympathetic with the parishioner's problems and shortcomings. For this type of person the problem of relating is not a great one, at least on the part of the parishioner. There is still another type who feels that because of the minister's spiritual proximity to Christ he is never tempted with evil and, therefore, is unable to understand the struggles and temptations of the layman in his efforts at living the Christian life. For this reason something of a moral barrier is set up as the parishioner fears rejection and misunderstanding from his pastor if he should seek his help in a personal problem, for example. This type of person generally is afraid to take the initiative in a program in the church for fear of this same misunderstanding from his pastor, and for him much of the meaning and joy of Christian service is lost.

Students of human personality say that one of man's greatest desires is to be loved and accepted by those who mean most to him. This fact can be seen in many pastor-parishioner relationships in the average church. It is essential for some laymen to feel that they have this love and respect from their minister before their greatest service can be rendered in the church. The minister can respond to this desire in many ways but perhaps none is more effective than that of a genuine social acceptance. This does not mean that the minister is to "nursemaid" the individual member nor pat him on the back for attending the services. Neither does it mean that he can have no social life apart from his parish. It does mean, however, that the parishioner feels his minister is personally interested in him when he is invited to the manse, especially if he finds a cordial reception and is made to feel important by his pastor's friendship.

In inviting the layman to the manse, the minister also satisfies a natural curiosity as many in the parish would enjoy seeing what their pastor's home is like. This is not necessarily idle curiosity but it helps the parishioner to know and understand his minister as his home naturally reflects his personality.

For the bachelor minister who would like to entertain but has no idea where to begin, there is no "cut and dried" pattern which will be appropriate for every occasion. There are a few suggestions, however, for any who would care to use them.

Where to Start

Shall we say The Reverend Bachelor Clergyman lives alone in the manse or in a small apartment which is furnished by the church? He would enjoy having a few of the smaller groups of his church meet in the manse but he has no idea where to start. His most logical starting point would be entertaining the new members of the parish who have come into the church since he has been on the field. He could easily have a "fireside chat," inviting a few people one night each week, extending this over a period of several weeks in order to include the entire list and still keep the group small. His invitations may be simply the words "at home" written above his name on his calling cards, and the date and hour written at the bottom of the card. When the guests arrive he may serve them small sandwiches, cookies and coffee from his coffee table as they visit together informally. It is in this informal atmosphere that rapport can be established between the pastor and the parishioner which can prove invaluable in future relationships with the new members.

Perhaps Mr. Clergyman would enjoy entertaining the choir. With the permission of the director, he can invite the choir to have one of their rehearsals at the manse; or if he has no piano, he can ask them to call at the manse after the regular rehearsal. The same model as the "fireside chat" may be used on this occasion. If the number is large, the tea table should be set in the dining room. The church school teachers and officers can be entertained in this same manner as this party can be easily adapted for most activities of this sort. Parlor games may be secured from any public library but for most adults there is no more delightful entertainment than that of good conversation, especially among friends and groups such as this.

If the minister has been unable to invite the entire membership through the various organizations of the church, or if the manse has been redecorated and he wishes his parishioners to see it, he may have an "open house" which will include the entire parish roll. He would probably have to secure a caterer for this undertaking, or call on some of the women in the parish to assist him as this will be a much larger group than he has entertained before. Again, if he wishes to keep the guest list small, he may invite one district of the parish at a time, extending the "open house" throughout several evenings. He may entertain this group the same as he did the choir, placing the tea table in the dining room.

The youth groups would "love" a

hamburger in Mr. C's own backyard or in a nearby park, using his charcoal grill for cooking the meat. The sub-teenagers will always "go" for a Halloween party or an Easter egg hunt. The children will always remember those wonderful occasions in which their minister entertained them himself.

Technique in any entertaining is not the important element, as success comes more certainly when there is a genuine desire for Christian fellowship and its concomitant rewards. If the minister really enjoys the company of his guests he will probably have little difficulty in entertaining them and conveying this feeling to them. The converse also can be true and often the guest can sense this feeling as well. A social program in the manse is not always easy, as the guests represent many professions and varied interests, but the one unifying factor is that they are one family in Christ. This Christian unity should transcend racial and social differences, professional prestige or monetary status and should constitute an introduction in any Christian gathering.

Every minister should consider these social events in the manse very seriously before he rejects them. They can become a most effective part of his church program. The occasions on which the minister and his people meet socially may seem trivial and unimportant at the time, but their sum total is tremendously significant. Through much apparent "chit-chat" there is often developed a link to the deeper life of the individual which could result in a genuine service to him and ultimately in the glory of God.

ADVENTIST LEADERS CONCERNED OVER SUNDAY DRIVE

WASHINGTON, D.C.—Seventh-day Adventist leaders expressed concern here at "an increasing pressure on the part of an ever-widening circle of clergymen and businessmen for the enactment of new Sunday laws and ordinances."

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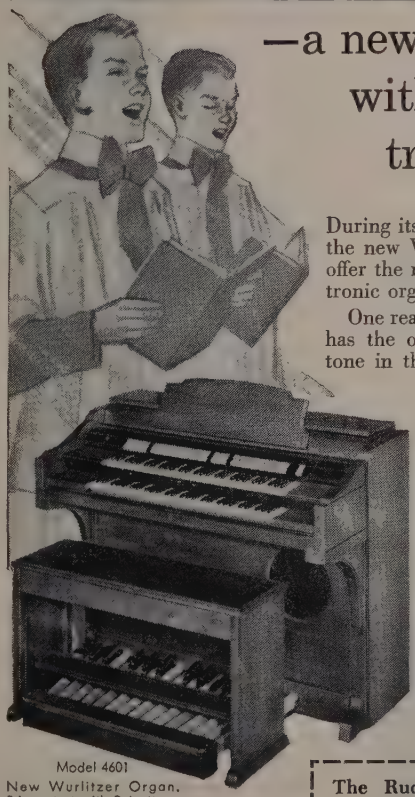

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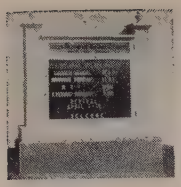

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MOIR A. J. WATERS*

DID you ever stop to think how *like* we are to one another? Each one of us is a strange mixture of dust and divinity. We are all made in God's image and yet of the dust of the earth. We feel the pull up and the pull down. Within each one of us are hopes and dreams, fears and longings. And in spite of the difference due to environment human nature is really the same the world over. What is more human nature has not changed with the changing years. That is why the Bible continues to have such a tremendous appeal. It is beyond any other a book depicting human nature. Here we see man falling before temptation or rising to heights of inspired vision and action. Read the twenty-third Psalm to a group today and it appeals to them as much as it did to the people of the day in which it was written.

How *like* we are to one another! But that is just half the truth. How *unlike* we are to one another! The Bible tells you not only that you share a common humanity with your fellow-men. It tells you also that you are unique. Did you ever stop to think that of millions and millions of people who inhabit this little earth of ours, no two are exactly alike? The exception of identical twins might be cited as disproof of what I am saying, but even "identical" twins have some distinguishing marks or characteristics by which to distinguish them. If I am told that I have a double somewhere, I am interested, but I take it with a grain of salt. I would like to take a good look at him, but I do not think for a moment that I would be under any illusion that I was looking in a mirror. It is quite true that there are people who remind us of other people, but as a matter of fact, each one's personality is unique. And think of the infinite variety of feature, expression, characteristics that make up all the people on the earth.

Not long ago it was my privilege to hear a talk by an inspector of the Royal Canadian Mounted Police on the subject of fingerprints in criminal investigation. It was his talk that inspired my sermon. The inspector told us the fascinating story of how fingerprints had been adopted as the one certain method by which to identify a person. It is a comparatively recent discovery. Though the Chinese are credited with having a knowledge of fingerprints many centuries before other races, they did nothing toward developing the science.

In 1823 Professor Purkinge, a German professor, noticed that the skin on the fingers was in ridges and formed patterns, which he divided into types. In 1858 Sir William J. Herschel, British representative in Bengal, India, made use of fingerprints to prevent impersonation, which he found prevalent among the natives. His method was most successful and he pleaded for the official adoption of his system, but with his retirement the use of fingerprints was discontinued, and nothing was done about it. In 1892 Sir Francis Galton established a bureau for the registration of civilians by means of fingerprints. Sir Edward Henry became interested and devised a system for the identification of criminals by fingerprints in 1901. The first police department to adopt the Henry system was that of St. Louis, Missouri, when Sir Henry paid a visit to the World's Fair in that city in 1905.

The inspector showed us by means of slides how the fingerprints are classified as arches, tented arches, loops, whorls, composite, etc., and by means of letters and numbers these records are filed in such a way that it takes very little time to look up any person's record. "Your fingerprint," concluded the inspector, "is the signature that cannot be forged."

You Are An Individual

The inspector's lecture on fingerprints not only intrigued me, as I am always interested in facts for their own

* Minister, First United Church, Victoria, British Columbia.

sakes, but it suddenly seemed to throw light on the Biblical claim that you and I are unique. God is not only the God of the vast solar systems, with the stars in their courses, he is also the God of the fingerprints, the God of detail! Is it not the height of presumption to think that God is interested in me, and knows me by name? But that is just what our Lord taught! He said that a sparrow could not fall to the ground without the Father knowing. And if God has arranged it that no two of us are alike, and if he gave to each one his and her own unique fingerprint and personality, does that not cast light on the good news that we are unique, and of infinite value as individuals in the eyes of God? We are not lost in a vast universe. God has personal dealings with each one of his earthly children.

Among the other things that the inspector told us was that in a recent air crash, though the bodies of the victims had been almost entirely destroyed by fire, it was still possible to identify fingerprints of most of the crash victims, because of the habit most people have of clenching the fist in an emergency, thereby protecting the fingerprints. Had these people, as ordinary citizens, had their fingerprints recorded as a means of identification, nearly all could have been identified. As it was friends and loved ones were unable to identify the one about whom they were most concerned.

As I listened to the inspector I thought of a story I had heard many years ago, while still a student for the ministry. In a great Canadian city there was a woman whose life had become tragic. She had fallen far below the ideals she had held as a girl, and for years had lived in flagrant sin. When she was confronted by the challenge of Jesus Christ and his love and his saving power, her heart responded, but she could not believe that good news was for her. She felt that her sin had ruled her out, and that she was not worthy to be a Christian, and that for her there was no real hope. But the Christian minister who was trying to help her, reminded her that we are each stamped with the image of the King, and then he added this: "No daughter's face is ever marred beyond the recognition of the Heavenly Father." No matter how far we may have strayed from the pathway, no matter what sin has stained our record or hurt our lives, the Heavenly Father has not lost track of us. He is still seeking us in Jesus Christ. He knows us by name, and he is ready to receive us when we turn back to him with penitent, contrite hearts, seeking his forgiveness and restoration.

What about it, then? We must surely take to our hearts the lesson the Bible is trying to teach us, that we are unique! —you and I. It was once said of Abraham Lincoln, "When God made Abraham Lincoln he broke the mold." But is that not true of every one of us?

Many years ago I read a sermon by Arthur John Gossip of Scotland. It made a tremendous impression upon me. It was entitled "Why You and I Are Here." Listen to these words:

> "A man's life is not his own, to be used as he elects: but you and I and all of us are here, because thought out by the divine mind for some particular purpose, chosen by God with care for some end very dear to him, and that apart from us, even he can never reach."

Does that not seem a staggering claim? Look at a crowd leaving a theatre, a hockey match, a church. How extremely ordinary we all seem, lost in the crowd with nothing very outstanding about any one of us. But the Bible sets a far higher value on us than we do ourselves. There is something unique in every life, something that even God cannot repeat, and you are here on earth to do something for him that no one else can. Think of the words of our Lord to his disciples, "You have not chosen me, I have chosen you." And that is true not only of Peter and John, but of us, his twentieth century disciples.

If all this be true then surely one of the greatest lessons to be learned from life is just this:

Be Yourself!

Don't try to be like someone else. You have your own contribution to make. Do you remember the story of how young David came to the camp where Saul and his army were arrayed against the Philistines with their stalwart hero, Goliath? You remember that Saul arrayed young David in his own armour. But, of course, it did not fit; it was unwieldy and David felt uncomfortable in it. Wisely David took off Saul's armour, refusing to wear it, and took up his own sling shot with five smooth pebbles from the brook and started off to meet Goliath. Wisely David had decided to be himself! And he put himself in the hands of God. In that way he was able to win the victory over the giant Goliath, where he might have gone down in disastrous defeat had he tried to play another man's part —had he tried to act like Saul.

God has something for you to do and for me to do. I did not say something great. It may seem humble and obscure at times, it may seem very commonplace and far from spectacular, but God is counting on you to fill your place, and make the contribution he would have

(*Turn to page 78*)

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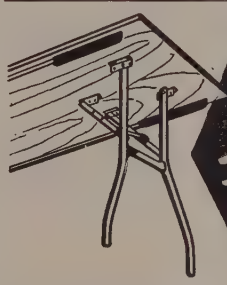

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The Incomparable Christ

MILLARD M. GIFFORD*

To whom then will ye liken Christ?

IF we take these words of Isaiah's, originally applied to God and substitute the words—"To whom then will ye liken Christ?" we feel that no violence has been committed. This is so because Christ fills the entire horizon of the Christian. Consider for example how Jesus, gone from the sight of men for over 1900 years, impinges upon the thoughts and actions of followers and non-followers in countless ways.

Suppose we begin by taking the word "child." Do we not think immediately of his words, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Or take the word "bread," so much on our minds these days. Can we not hear Jesus saying, "I am the bread of life. He that tasteth of me shall never hunger." After a dark day when light comes to us, do we not remember "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Or imagine now that we begin to think of such a matter as racial antagonism. Malachi speaks—"have we not all one Father, hath not one God created us?" Paul thunders at Mars Hill, "God hath made of one blood all nations of men for to dwell on all the face of the earth." But it is Jesus who provides the final word—"thou shalt love thy neighbor as thyself! When we hear *that* word, we know that he means the man next door, the fellow we work with, any chap whom we meet "in life's throng and press." When we are dismayed with ceaseless preparations for war and fear what the future holds, the words of the peace loving Jesus haunt us—"they that take the sword shall perish by the sword." And in those moments when we think of eternity, wondering what lies on the other side of the veil, there most of all we think of Jesus. How sweet it is then to hear the reassuring pronouncement—"I am the resurrection and the life."

Can you not see therefore how appropriate it is that we use these words of Isaiah as we think of our Christ. He fills earth and heaven in such a marvellous way that even before the last word of our text has left our lips, we know that the answer will be—"there is no one to whom we can liken him." He towers above all other men of religion as a mountain peak above the plains. After years of investigation, attack and ridicule, Jesus compels antagonists to say—"there is no fault in this Man!" His best friends, like Peter of old are still forced to cry—"Lord, to whom else can we go? Thou alone hast the words of eternal life!"

Today I want you to think with me about three aspects of human life, where Jesus, by the stern test of experience, demonstrates his unequalled grasp of spiritual values. Let us reflect about the simplest things in life, the plainest things in life, the most commonplace things in life, observing how in these areas Jesus emerges head and shoulders above us.

My attention was first directed to these aspects of human life by David Grayson, in his *Adventures In Friendship*. He remarks—"in life the simplest things are the most difficult, the plainest things are the darkest and the most commonplace are the rarest."

The Simplest Thing In Life

What is the simplest thing in life? Is it not prayer? Prayer may be spoken by an adult or a child. It may consist of one word, or two words, of seven or a thousand, or it may consist of no words at all. It may simply be the deep desires of one's heart. Let there be no mistake about this. Our real prayers are not those which the world hears, but those heart-deep desires known only to God and to ourselves. These desires determine "the set of our souls." It is true now, as always, that "prayer is the simplest form of speech that infant lips can try." This is why God bestowed the gift, because it can be understood by the simplest folk, mastered by the most learned.

But what do we do with prayer? Bravely we begin at our mother's knee to lisp words of adoration and thankfulness. As we grow older, our philosophy of prayer begins to broaden. Then it gets so broad that we begin to rationalize everything. The wonderful and the mysterious vanish beneath our intellectual scrutiny. We wonder how men can cling to fragile prayer for strength and support. Negative thinking induces the abandonment of prayer. Depending wholly upon ourselves for guidance, moral fault soon creeps in. Now witness a tragic dilemma. Having discarded our belief in the efficacy of prayer, we feel reluctant to practice it when we are in trouble. It doesn't seem quite sportsmanlike. And so, a fundamentally simple act becomes a most difficult matter for us. A way once clear has become so obscured, so befogged, that we stumble like blind men.

Now look at Jesus! Although he was the only-begotten Son of God, he always seemed to need prayer. He prayed at night, in the morning and during the day. He prayed before great decisions in his life. He prayed before he chose his disciples, before he performed his extraordinary cures. He prayed in Gethsemane and on Calvary. The way became complicated and difficult. Friends denied and betrayed him, deserted in the hour of greatest need. He encountered suffering, heartache, anguish. Yet, although sorely tempted at times, he never forgot to pray. That simple act, which we make so complicated, he kept essentially simple. The road to God was always open. No wonder, then, that people came to him saying, "Lord, teach us to pray." In this realm there is no one we can compare unto him!

The Plainest Things Are The Darkest

What is the plainest thing in life? I would say Duty, that stern, uncompromising voice. Duty is very plain, don't you agree? We have a duty to God, to Christ, to our nation, to our fellowmen, our loved ones, to ourselves. Is this not crystal clear? But once again, being human, we begin to weigh the motives behind duty. And since self-will is so clam-

*Minister First Reformed Church, Passaic, New Jersey.

ant and self discipline so hard to achieve, we find duty a burdensome and annoying thing. To begin with, it interferes with our pleasures. One desiring to live his own life in his own way will not bother to consult the claims of duty. It will unfailingly stand in the way. Hence there begins a sharp struggle between right and wrong. David, Samson, Ahab and many others remind us that shipwreck is on the way, when duty is discarded because it interferes with pleasure.

In the second place, duty interferes with our common sense, as well as our emotional drives. As a matter of fact, the most tragic battle ground in human experience is not between gross evil and goodness, but between greater and lesser loyalties. We grow into our sense of duty as we grow into any behaviour pattern. Sometimes people grow beyond the point once stoutly held by duty. A higher duty, fancied or real, comes along. Then things tested for years give way to other interests apparently more worthy and appealing—lesser friendships and loves are replaced by greater ones. Because man is a restless, unsatisfied creature and because he is also highly rational, this struggle that takes place within the human spirit is one of the darkest encounters, humanity knows anything about. More often than not duty wins out and while people satisfy the claims of conscience, sorrow and bitterness persist.

Now consider Jesus! Duty was a plain thing for him. He had come to earth for two great reasons: "not to be ministered unto, but to minister," and to do thoroughly and completely the will of God. It was not easy for him to adhere to the line of duty. Family objections, ridicule, religious opposition, political conniving, militaristic callousness, made duty a dark thing for Jesus. Yet because he followed from the beginning the higher duty, he walked through his dark night, as one who sees a star shining in the heavens and in God's own time, emerged with his reward. In Victor Hugo's great story—"The Man Who Laughs," Gwynplaine, tempted by his inheritance to forsake his former life, and Dea, his companion of the years, soon discovers the shallowness of the nobility. Leaving a life and duties for which he is unsuited, he determined to find Dea again. Finally he locates her on shipboard at the point of death. He hears her say, "Gwynplaine, come to me." Then she is gone. The night is black, but Gwynplaine sees a light shining, the light of hope in eternal comradeship. Then, choosing the higher duty, without hesitation he walks to the edge of the deck and plunges to his death. So it was with Jesus. No matter how involved a situation became, he

(*Turn to page 62*)

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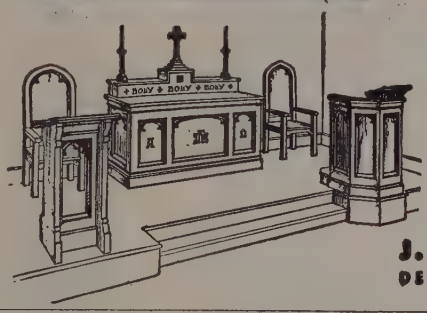

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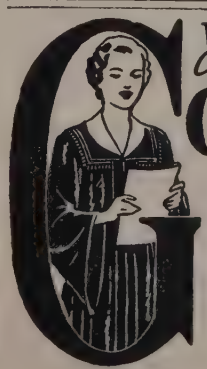

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Priming the Preacher's Pump

DAVID A. MacLENNAN*

REMEMBER the story of the two little girls discussing the Bible? Heated argument developed as to the name of the last book. "No, Barbara," insisted Shirley, "the Bible does not end with Timothy but with *Revolutions!*" Shirley was spiritually nearer the truth than many placid Christians. Year's End and a New Year's beginning should produce not only resolutions but revolutions in procedures, emphasis, conduct —if we are to make the most of the time a gracious God entrusts to us. For December's festival of the Incarnation of God in a human life confronts us with one who makes all things new and can help us to make all things new in him. Even our preaching! Every preacher can do better than he has done by way of preparation, both the indispensable "interior" spiritual preparation and that which comes from staying at his desk—reading, thinking, writing—until the fire burns and the message becomes as Jeremiah said, fire in his mouth. Such fire does not depend upon a roaring blaze, but upon that that steady flame by which God's truth becomes incandescent. Then it lights the minds and warms the hearts of all exposed to it. Such a change in our preaching would work at least a quiet revolution in our response to our task. It might well transform the attitude of many who now "enjoy" or endure our sermons. Hedley Hodkin, author of a recent Student Christian Movement Book Club selection, *The Saving Name* (S.C.M. Book Club, 81 W. VanBuren St., Chicago) tells of a distinguished modern journalist's complaint after attending many services in English parish churches. Said Mr. J. A. Spender, "the sermons which I heard might lead one to suppose that it is thought bad form to speak eloquently or effectively from an Anglican pulpit."

Would any long-suffering American or Canadian layman echo those words? Have we been so enamored of "down-to-earth" conversations in the pulpit that we have been content with casual presentations of the obvious? Have we refused to offer unto the Lord that which cost us something in toil and sweat? Have we spoken the authentic Good News of Christ so that the simplest soul among our hearers could grasp it? Have we been strumming one string, or two or three, on the homiletical harp when both the instrument and the Master of the orchestra provides a score requiring all "strings"? Have we declared "the whole counsel of God" or only a few fragments of it—giving the people what we think they want rather than what in our clearest hours we know they need? Have we been ringing the changes on issues at the periphery of the faith rather than at the center?

Let a man examine himself, his emphases, themes and methods. As a direct consequence let the preacher use a quiet hour between Christmas and New Year's day to frame some meaningful resolutions for the revolution the Lord and his own spirit seek. Can a busy minister find such a quiet hour in one of the busiest seasons of the church calendar? He can make one! Only so will he experience the reality of what the New Testament means by *chairos*, God's time, the creative and decisive hour.

Many resolutions deserve the ridicule poured on them. Here are a few the preacher I know best feels need not be dismissed as trivial or perfectionist:

God helping me, I hereby resolve

(1) to preach the Gospel of Christ even as I promised when I was ordained to the Christian ministry, that through me the living word of God may come with power to redeem, instruct and empower all to whom I speak within the community of faith.

(2) to devote at least a few of the best hours of each day to conscientious study of God's word in the Bible, and of the life of the time in which I live, that I may transmit his word intelligently and intelligibly to persons in their actual needs.

(3) to preach from the central truths of our Triune faith instead of from the circumference where vital Christianity is lost in vague moralism, pious idealism, or cloying sentimentalism.

(4) to seek variety in my themes, approaches and exposition compatible with loyalty to the basic Gospel.

(5) to be clear, simple, and interesting so that the least literate will understand and be glad to listen and so that the sophisticate will hear willingly "the folly of what we preach."

(6) to be in my preaching as in all my ministry a true shepherd of souls rather than a pet lamb within the fold: speaking forthrightly concerning the enemies of Christian freedom, justice, peace and fraternity; speaking tenderly to those hurt by their own sins, or those of others; speaking confidently of God's power to save, keep and perfect that which we commit to him in love and trust.

(7) to "sink myself deep down" (as Luther said) when I preach, so that the Lord whose herald I am may be seen and heard with minimum interference by me.

Seven is a good number for such resolutions! This particular seven may prove too much, too high so that we cannot attain to it. But whoever imagined we could, unaided or alone? If the Apostle Paul had stopped when he said, "I can do all things", we would not now honor or follow him in his interpretation of Christ. "I can do all things through or in him who strengthens me," is no extravagant claim for the apostle or for us but the glorious truth. In *Green Pastures*, when Moses knew that he could not enter into the Promised Land, and stood dejected and alone he felt a hand upon his shoulder. It was a hand he knew and loved. Without looking around the old prophet said, "You'se with me, ain't you, God?" he asked. Back came the answer, "Co'se I is, Moses, Co'se I is."

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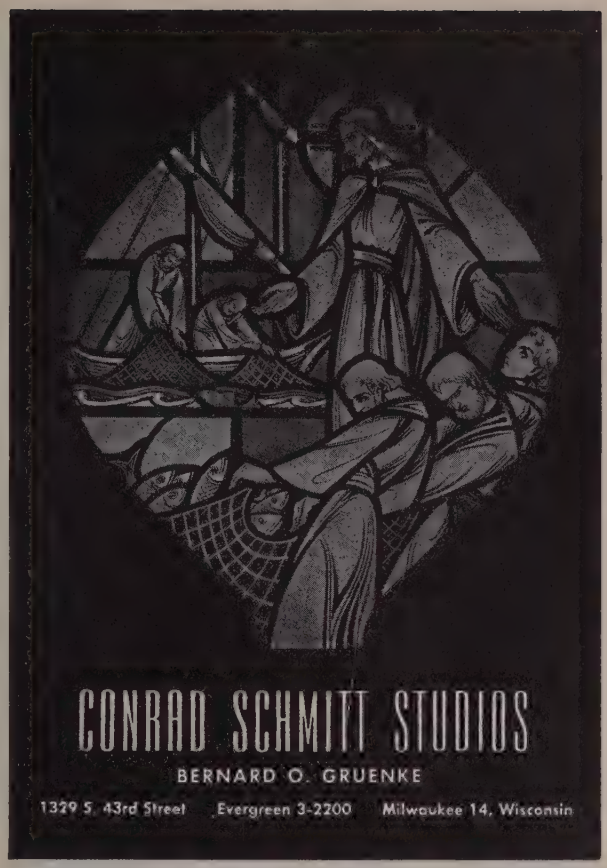

As we think of our sermons for Year's End and the Month of Beginnings, we may come within shooting distance of the targets indicated in Resolutions (3), (4), and (5). Numbers (1), (2), (3) are long-term objectives and guiding principles. (6) and (7) must be tested in the pulpit itself.

SERMON SEEDS

1. *For Year's End.* Title: "Preview of the Future". Scripture: Deuteronomy 11:10–12. *For the land which you are entering to take possession of it is not like the land of Egypt from which you have come, where you sowed . . . but the land which you are going over to possess is a land of hills and valleys . . . a land which the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year.*

(a) Introduction: prospective fountain pen purchaser writes on pad, "tempus fugit". Sales girl reading what he has written but whose knowledge of Latin is nil, remarks helpfully: "perhaps you'd like to try this one, Mr. Fugit"! Whatever fountain pen Mr. Fugit uses, time does fly. Its swift flight is brought home as 1954 moves into 1955. Because we are human we are curious about tomorrow. What will the terrain be like? What will befall us and our world in the year ahead? Here the ancient description of the new world into which the Israelites were moving furnishes spiritual clues for modern Christian pilgrims. (b) Time's territory will be different. (verse 10) (c) Change will meet us. New responsibilities, new possibilities for good or evil await us. It will be "a land of hills and valleys". Ascent and descent, aspiration and low levels, climbing and plodding will be on the route. (3) For the traveler who trusts the Lord of the encircling years, it will be a journey guided and guarded by infinite Wisdom and Love: "a land which the Lord your God cares for." (verse 12) We may fail and falter, retreat and weaken; He will never fail, nor will his divine providence grow weary: "the eyes of the Lord your God are always upon it" (and, our Lord Jesus would add,—upon you and all his children) "from the beginning of the year to the end of the year."

That last verse would make an unforgettable text and theme for a New Year's message. Using such a word, you would be sure to stress God's watchcare, his unceasing concern regardless of our deserving, and that he whose eyes are on the sparrow watches his own, employing love's strategy to bring the best out of his children as well as to bring the best to them.

2. *Please Shut the Door. Please Open the Door.* Who hasn't issued such requests or obeyed such instructions? If you speak at a Watchnight Service on Friday, and again on Sunday, January 3, you might do something with these familiar words. For the first, an uncommonly appealing word is that which Ezekiel heard the Lord speak to him (Ezekiel 44:2): "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." (KJV). Shut the door on yesterday's failures, on yesterday's fears, on yesterday's sins. Do it not only for your soul's health, but also for the sake of others, and for the sake of Christ's great-cause. Has not God entered through that door, and dealt bountifully with your past? Has he not forgiven you? Leave the past with him, and move with him into "the large room" of today and tomorrow.

(b) *Please Open the Door.* Revelation 3:8, 20. "Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name. . . . Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come into him and eat with

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Big Brothers in Race Tension

(*From page 6*)

paper. A Negro newsboy had purchased a bicycle. He poured affection upon it by adding every gadget that he could buy. But one day while riding through a park he was assaulted and his bicycle kicked and twisted.

One of the ministers learned of this story and picked up the vehicle and took it to a bicycle shop owned by a white man. He told the story but the owner was not moved.

"Served him right," the white man agreed.

But he allowed the machine to remain in his shop. Weeks later it had been repaired. The clergyman offered to pay the cost of reconstruction. But the mechanic said, "No."

"I have been doing a lot of thinking," he said. "I believe that I should do my part in easing these racial tensions."

The editor asked John Wilkes, minister of the Euclid Avenue Baptist Church of Cleveland, who led this gesture of friendship, if he felt that the Supreme Court decision against racial segregation in the public schools had increased the tensions which have led to these abuses.

"No," he said. "It seems to me that the decision has focused attention on a real problem and people are facing it with a serious desire to do the right thing.

Ministers, it seems, have other methods beside preaching sermons of easing race tension in these serious days.

W.H.L.

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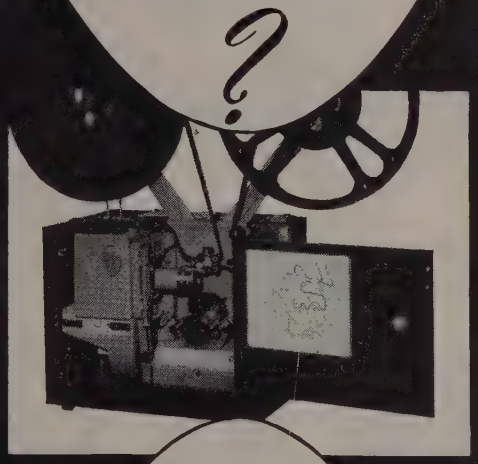

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This project involved a new church building to be attached to the old church, the older structure to be used for educational and social purposes. The exterior is of rose Colonial brick, the interior walls are of cinder block painted pastel shades. Most of the church items are memorials. Built-in furniture, designed by the architect include altar railing, lectern, hymn boards, vestment cabinets, memorial book cabinet, cook cabinets and several other items. The nave is planned to seat 242 worshippers. The total cost including all fees, insurances, mortgage loan interest and equipment, with the exception of the pews in the nave, was $75,000.00 or approximately 90c per cubic foot.

The Incomparable Christ

(*From page 57*)

could still remember the plainness of his duty. He knew that "one who puts his hand to the plow and looks back, is not fit for the Kingdom of God." And we, who have looked back so often with longing, in amazement and delight shout—"to whom then will ye liken Christ?"

The Most Commonplace Things Are The Rarest

If prayer is the simplest thing and duty is the plainest, what is the most commonplace? Our generation is sure of itself at this point. The most commonplace thing in our day is the emphasis upon love, so called. Earl Carroll, now deceased, made his living by extolling the beauty of the American girl. Our radio programs and tabloids play up the approach as much as they dare. Liquor advertisers use the pictures of the most glamorous women to beguile the hearts

Exterior view, **Christ Lutheran Church, Wantagh, New York**

of youth. Ice cream parlors and corner drug stores compete for the attention of youth by selling unexpurgated editions of "Casanova's Love Life," and many other lurid titles. This emphasis was called "eros" by the Greeks. But they also had another name for love. It was called "agape." This represents what we mean by the love of God in Christ, a highly spiritual love, deeply sensitive to human need, sharing its best with unparalleled generosity, losing life magnificently that others may be the beneficiaries. When a Louis Pasteur works feverishly to find a cure for hydrophobia, it is "agape" which impels him, when a missionary, dominated by the love of Christ, goes forth to serve humanity in any capacity, that is "agape." When people married for many years find continuing enrichment in each other, when the fruits of character become more and more precious, when the invisible spirit initiating the actions of the flesh is loved as much if not more than the flesh which obediently and lovingly does its bidding, we know that "agape" is at work. But we know, from our own experience that giving, sacrificing, sharing, are not common traits. The most commonplace quality as men conceive it, is one of the rarest phenomena among us. There is plenty of earth (epos) round about us, but the treasure imbedded in it (agape), for which a man will go and sell all that he has, is not frequently encountered in our daily walk.

Now let us see Jesus in relation to these two aspects of love. While friends of Jesus proclaim his genuine humanity and are grateful for his friendship with Mary, Martha and Lazarus, Mary Magdalene and others, only the foolish assert that there was something of the erotic in Jesus. His name in every human relationship, is above reproach. His friendship was of the sort that enabled him to say, when Mary was reproached by Martha for her lack of interest in material proceedings—"Mary has chosen the better dish, which shall not be taken from her."

(*Turn to page 71*)

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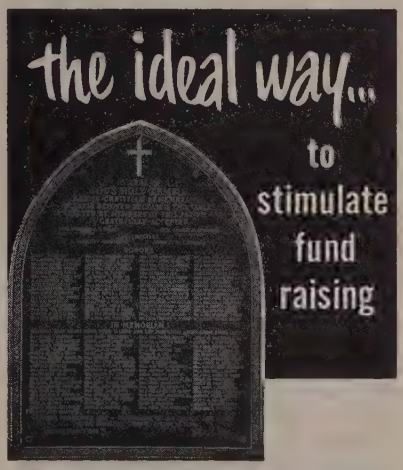

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NEW BOOKS

Theology

The Religious Bodies of America by F. E. Mayer. Concordia Publishing House. 587 pages. $8.50.

This is a book that ought to be in every pastor's and church's library. It is the result of twenty-five years classroom instruction in the distinctive doctrines of American churches. It is the author's final gift to the church, since he has died since the publication date.

The comparative study of the teaching and life of the religious bodies is assisted greatly by the fact that they are considered under certain "family" groupings: the Eastern Churches, the Roman Church, Lutheranism, the Reformed Churches, Arminian bodies, Unionizing Churches, Inner Light bodies, Millennial groups, Interdenominational organizations, Anti-Trinitarian bodies, Healing cults and Esoteric groups. The scope of each may be illustrated by the section of Interdenominational organizations, which includes: Modernism, Fundamentalism, Neo-Orthodoxy, Ecumenical Theology, Moral Re-Armament, the National Council, the American Council, the National Association of Evangelicals, the World Council and the International Council. In each case literature (including the most recent) for further study is suggested.

Dr. Mayer was a professor of the Lutheran Church-Missouri Synod and his evaluation of the doctrinal basis of the various churches naturally reflects that fact. Yet his book shows that he kept himself in full accord with the principle he sets forth in the preface: "a deep concern to preserve and cultivate the true ecumenical spirit which recognizes the spiritual unity of all Christians through faith in Christ, transcending all denominational lines, but which at the same time is conscious of the obligation to censure and to correct every doctrinal trend which threatens to undermine or destroy the unity of faith."

Reference has already been made to the fact that the author was familiar with the current literature in this very broad field. His bibliography lists over 700 titles and, in addition, his 1800 footnotes direct attention to innumerable magazine articles and books dealing with specific matters of history or doctrinal position.

J.S.

The Person of Christ by G. C. Berkower. Wm. B. Eerdman's Publishing Company. 368 pages. $4.00.

The author, a professor in the University of Amsterdam, is very capable of writing such a theological treatise on the "Person of Christ" as this. In the book it is distinctly shown that in the doctrine of the Person of Christ, theology comes out into the light, in company with the faith of the church, the religion of faith, prayer and adoration. His book is a challenge to the church to be more than ever convinced of the reliability of its message concerning the Person of Christ, if it wishes to testify to the truth.

High points in the book are "The Crisis of the Doctrine of the Two Natures," "The Person and work of Christ," "The Deity of Christ," "the Humanity of Christ," and "The Sinlessness of Christ." There is a fine exegesis of the "Unity of the Person."

The book is to be a real text on the Person of Christ, and is, therefore, theological. Many ministers and others who are close students of the life of Christ will be greatly benefited by this book. It deserves a place in the library of every thinking preacher.

A.H.J.

The Bible

The Apocrypha Bridge of the Testaments by Robert C. Denton. The Seabury Press. $2.25.

At a time when with increased interest scholars are turning to the Apocrypha, a book like this will find extreme value. The author has not written for the specialist, but rather an introduction to these fascinating books in clear, non-technical language. Anyone desiring to know what it is all about will find this book a most rewarding experience.

The reader is at once introduced to the meaning of the Apocrypha and how they came to be. In this group are such books as Esther, Tobit, Judith, Ecclesiasticus, Maccabees, and others. Protestantism has had little interest in these books until recently when their importance for our understanding of the period between the Testaments and also for the thought patterns of the early church is being recognized.

Then there follows a discussion of these books pointing up briefly and with clarity their message. Here the reader will gain some idea of their contents and importance. Finally is a most helpful chapter in which the author brings to focus the abiding lessons from the Apocrypha.

The book is well written and one which many a serious minded student and pastor will welcome as an aid. Even though it is something of an introduction to the area, the book will have a permanent resource value on the shelves of our libraries.

The Book of Isaiah (a reprint) by George Robinson. Baker Book House, 1954. $2.50.

Here is a series of studies on a much beloved Old Testament Book. It will probably find its greatest usefulness as a guide for self-study of Isaiah. Review questions are included to enable the reader to discover the abiding message of the prophet. An all too brief sketch on the Dead Sea Scrolls is included. The author is clearly on the conservative side and seems little concerned about any of the major critical or theological problems of the book.

The Book of Ezekiel (in two volumes) by Julius A. Bewer. Harper & Brothers, N.Y. $.75 each.

These volumes are part of the Harper's Annotated Bible Series that have already found a warm welcome by serious students of the Old Testament. They will remain a lasting monument to a great scholar and a continuing help for all who wish to study the Bible itself.

Again we may call attention to the notes explaining difficult words and passages of the text, and also the brief but informative introduction. A careful study of these annotations will enrich a reader's understanding of Ezekiel. It is hoped that the series may be continued, and finally bound in one volume by

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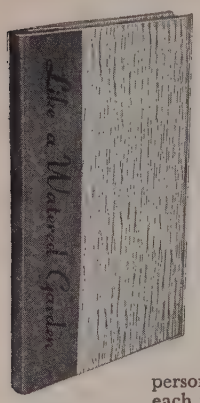

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someone who is able to maintain the high degree of scholarship established in the already printed volumes by the late Professor Bewer.

These particular volumes on Ezekiel are deeply appreciated, for Ezekiel studies in recent years have been disturbing. Ezekiel has a rightful place in Hebrew religious history and a lasting message lies within the pages of a well arranged book. Bewer's little annotated series will help the reader appreciate much of the greatness of a frequently misunderstood prophet.

Knowing the New Testament by Ralph E. Knudsen. Judson Press. 192 pages. $2.50.

To all who are interested in the study of the New Testament, this book comes as a great help. It has been written by a man who is a great scholar and Bible teacher.

The author has written this book as a text for the Advanced Courses in the American Baptist Training Series. It is just the book for the use intended for it. It would be a very fine adult class text book, also.

The writer describes the world of New Testament days, carefully analyzes the Four Gospels, and explains the significant teachings of each. His outline of the "Growth of the Early Church" is a very understandable description of the work of the early Christions. He gives very interesting attention to the letters of Paul, and the teachings within them. Hebrews and the General Epistles are interestingly discussed, as is the Revelation of John. "The Making of the New Testament," and "The New Testament in Christian Faith and Love," are a fitting conclusion to this very helpful book. Any religious teacher could use this volume, with profit, in a Sunday School Class, or as a book for leadership training. It should be widely used.

A.H.J.

Today and Yesterday

Guide To Community Action by Mark S. Matthews. Harper & Brothers. 434 pages. $4.00.

Subtitled "A Sourcebook for Citizen Volunteers," this is an omnibus work designed primarily for service clubs and fraternal bodies. Contained within its pages are suggestions for community programs of sports and recreation, safety and fire prevention, health, welfare, brotherhood, religion, international relations, Americanism, education, vocational guidance and rehabilitation, labor-management cooperation, conservation, government, community development, national security, the arts, and many other areas of activity whose effectiveness depends upon citizen action.

The alert clergyman will find much in this book that can be applied to an efficient church program. The chapter on "Membership" might very well serve as an orientation background for a church committee on evangelism. Its suggestions on recruiting and procurement are most valuable, while its section on assimilation contains many practical ideas which churches frequently overlook. The chapter on "Financial Administration and Fund Raising" endorse several "ways and means" of the secular world which could be effectively employed by religious groups, while its treatment of the whole area of public relations will enable many a minister to become aware of avenues of publicity which he has undoubtedly overlooked.

An outstanding feature of the book is the list, at the end of each chapter, of "Sources of Aid." These present a catalogue of material, including pamphlets, films, brochures, books, slides, counseling services, and other helps available. Many of them are obtainable free of charge or at a nominal cost. This feature alone will make the volume a valuable asset in any preacher's library.

Rounding out the book, there are four appendices. The first contains a very complete list of special days, weeks and months for the calendar year. The second is a concise guide to the language and forms of parliamentary procedure. The third is a standard film guide, with selected listings and sources of films and film information of general interest. The fourth is a brief course in effective speech in "sixteen easy lessons."

This is not the type of book to read in a few sittings and then discard. Rather, it is to be put within easy reach where it may often be consulted.

T.F.H.

Faith Active In Love by George W. Forell. American Press. 200 pages. $3.75.

The subtitle of the book expresses its nature precisely: "An investigation of the principles underlying Luther's so-

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cial ethics." One of the merits of this volume is the fact that through extended footnotes (often considerably longer than the text itself!) Martin Luther is permitted to speak for himself, through fresh and adequate translations of key passages from his writings. In the same way the reader is introduced, at first hand, to many of the writers in this area of ethical thought, for example, Troeltsch.

In addition Dr. Forell has made a significant contribution of his own. He has rooted Luther's thought on social ethics firmly in his understanding of the Gospel itself and has indicated also its relevancy for our present-day attempts to think through this important matter. The "Social Gospel" of the last generation is dead. But it is equally apparent that any understanding of the Gospel that would restrict its significance to the individual is equally without support in the New Testament. This current dilemma can be solved if we take time to study the thought of the father of the Reformation. This book can be most helpful in such a study.

This is the first publication of a new publisher. He is to be congratulated upon the quality of this first production as well as upon the attractive form in which it is presented to the reader. It is to be hoped that future publications can live up to this high standard.

J.S.

Der 20. Juli in Paris by Wilhelm von Schramm. Bad Woerishofen. 1953. Kindler und Schiermeyer Verlag. 412 pages.

The tragic crisis of the attempt upon Hitler's life, July 20, 1944, came into renewed study at its present 10th anniversary. Where does loyalty to the commander-in-chief of the armed forces cease for the members thereof? Where is the line that commands disobedience, in loyalty to the highest duty, to God's law?

In Paris, the German high command was deeply involved in the plans for the elimination of Hitler. Rommel, the leader, wanted to arrest and depose Hitler and have him tried before a fair court of the new German government. His wounding, the 17th, by a strafing American plane, altered, perhaps, the entire course of the event. Next, the decision of the Supreme Commander of the German forces in the West, Fieldmarshal von Kluge, to support Hilter, after the abortive attempt upon his life, again doomed the project to failure. With the Western armies in anti-Hitler hands, his power would have been broken! But that did not save his life. He took it himself, enroute to expected trial and execution. Also General von Stulpnagel attempted suicide, blinding himself thereby. The West collaborated, both in army forces and the S.S. to cover the traces of this complot, to reduce the number of the victims of Hitler's insensate and bestial revenge.

But the issues are left unsolved. The Allied powers did not want a united, republican Germany. They wanted what they created: a broken Germany and divided Europe made strong for Communism, in a treason against Western culture. Also, in the process of anti-Hitlerism, there ran in leading position the Communist interests, which used the German resistance, as they did the resistance in all warring countries, to establish communist controls. All resistance, as proved in the light of these ten years now past, served Communism. And the resultant crop of evil harvest sown in dragons' teeth, haunts the uneasy war-peace of all the present world.

The German leadership was caught in a vicious dilemma, with a nihilistic leadership. The Allied leadership served the far more dangerous nihilism, and served it to the full. Against this vast and comprehensive force, the Germans broke themselves.

J.F.C.G.

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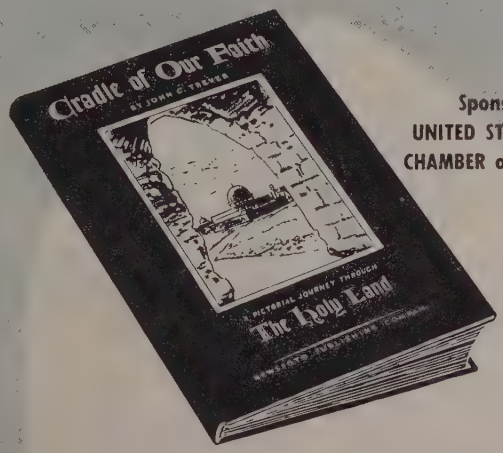

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Standard edition, introductory offer until January 1, 1955—$3.00, after Jan.1, $3.75. Deluxe edition $5.00.

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Rural Church

How to Plan the Rural Church Program by Calvin Schnucker. The Westminster Press. 158 pages. $2.50.

Dr. Schnucker is head of the Department of Rural Church and Life at the Theological Seminary of the University of Dubuque. Since 1952 he has been chairman of the Division of Pastoral Theology in that seminary. The book is designed especially for rural church leaders and for students who are planning to enter the service of the rural church. In the words of the author this book should "open the door to a fuller understanding of the problems, the solutions to those problems, and the challenge of the rural areas."

The book is divided into three parts. The first part is a "searching for facts." Here the author shows how the community can be studied. Methods for community, family and local church study are outlined and discussed. The second part analyses the building programs of the church in three interesting chapters. Dr. Schnucker shows how goals are made. He describes the method by which the program may be developed and then checked. The last portion of the book, consisting of seven chapters, outlines the rural program itself. Here the author shows the reader how to touch the unreached in his community. The denominational as well as the interdenominational church is studied. A very important chapter is given on rural church finance and building. The author is thoroughly convinced that carefully planned work must be done by the rural leader or minister if the church is to prosper. The book shows new insights into a problem that has grown more important in the past few years.

Here is a worthwhile contribution to the growing literature on the rural church. It is a straightforward and inspiring book. It shows how vision and devotion through planning can revitalize many of our rural churches.

W.L.L.

History

Modern Christian Movements by John T. McNeill. The Westminster Press. 197 pages. $3.50.

Although its title might not lead one to think so, this is a book of church history. Dr. McNeill uses the term "modern" to cover that period of world history since the beginning of the seventeenth century. His new volume, therefore, describes the significant movements that have affected the life of the Christian Church during the past 350 years.

There are six of these principal trends which he treats in a like number of chapters. These are: English Puritanism, German Pietism, The Evangelical Movement, Tractarianism and Anglo-Catholicism, The Ecumenical Movement in Historical Perspective, and Modern Roman Catholicism.

The chief value of the book is that it presents in detail many of the *minutia* of those aspects of church history that are omitted in a general textbook on the subject. There are numerous quotations from original sources, and an abundant bibliography is furnished at the end of the volume. Citations are not documented in the text, except by title and date of publication, and there are practically no footnotes.

The book will make its greatest appeal to teachers and seminary students. It is very well-written and presents its material in a readable fashion. Anyone who is interested in special phases of "modern" history will doubtless be attracted to it.

Dr. McNeill retired in 1953 as professor of church history at Union Theological Seminary in New York. His career has been a fruitful one, including the holding of important faculty posts in several theological seminaries in both the United States and Canada. He is the author of almost a dozen books and the editor of many others. A portion of *Modern Christian Movements* was presented at Queen's Theological College, Kingston, Ontario, in October, 1950, on the Chancellor's Lectureship, founded by Sir Sanford Fleming.

T.F.H.

Various

Hilaire Belloc: No Alienated Man by Frederick Wilhelmsen. Sheed and Ward, Inc. 108 pages. $2.50.

The author of this volume is professor of philosophy at the University of Santa Clara, California. He wrote this small book "out of a sense of gratitude for what Belloc has done for me personally and for the Catholic Revival at large. I wanted to introduce his thought to a new generation that does not really read him." This is not a detailed biography of Belloc but only "the vision of integrated humanity concretized in his work."

The author insists that his book is neither a biography nor is it a book of literary criticism. It is an attempt to describe a "metaphysics of concrete" seen through the eyes of a man rooted in the things that are. The thought of Belloc may be summarized about three figures found in one of his novels entitled "The Four Men." Three archetypes are depicted. There is Grizzlebeard who is symbolic of the wise man of the folk, full of ancient lore, singing dirges of the race and of the passing youth. Grizzlebeard is Tradition incarnate. The Sailor represents man's communion with the physical universe. The Poet, lean in body and ragged in appearance, is a man whose visions trip him up; he is not at home in this world but belongs to that company of Eternal Poets, the Seers of Western Tradition, that reach back to Plato. These three archetypes of Man on one level are distinct men. However, when they are on a deeper level they are Myself. Dr. Wilhelmsen says this kind of person then is Hilaire Belloc. "The Four Men" represent the natural and classical foundation of Belloc's personal integration.

The author believes that Belloc was the last of a long tradition of Catholic writers who actually thought of the Christian unity in terms of a cultural and geographical order minted into a unity by the genius of the Faith. He is, to the author, the best example of Catholic Christianity whose doctrinal position is simply this: grace perfects nature, and grace can operate in human nature at any time and under any conditions, but grace operates the better, the more perfected is man on the natural level. This is Christendom: "Esto Perpetua."

W.L.L.

Sayonara by James Michener. Random House. 243 pages. $3.50.

Here is a story based on the romance and tragedy of American-Japanese marriages. Just how much it portrays the true situation this reviewer does not know. If the author has based his story on a true thesis it would be well for the American public to check the attitude of the army brass and the state department concerning such marriages.

The author wrote *Tales of the South Pacific* which furnished the basis for the musical play *South Pacific*. The hero of the story is Major Lloyd Gruver, son of a general and engaged to the daughter of another general. He has inherited the distaste of the brass for marriages with the natives and reluctantly consented to attend such a marriage by one of the men in his command. He was gradually introduced into the Japanese life until he saw some of the qualities of loyalty, understanding and kindness of the Japanese.

When he saw Hana-ogi, a dancing actress he was sure that he had found the woman of his life. She was mutually attracted to him and they lived together, without marriage, though she was in constant danger of losing her own caste for doing so. He found a knowledge of life and history and had a contact with a culture which was revealing. The story ends tragically be-

cause of army regulations. Hana-ogi refuses marriage rather than to handicap her American lover and all was not well at the end.

W.H.L.

Games of Many Nations by E. O. Harbin. Abingdon Press. 160 pages. $1.95.

E. O. Harbin with his "Fun Encyclopedia" and "Phunology" is well known indeed to those who have any leadership of recreation. Here now is a much smaller but a very fine addition to those two much larger books.

With 149 games listed from 27 nations—including a small group from the American Indian, each of them carefully described step by step, and frequently illustrated as to formations or movements, Harbin puts us into his debt once again.

Though these games can be used in any party, they will be best used in World's Fair programs or the like, when meals and decorations too can be from other lands. But for young people or adults here is a new collection to make even more interesting one's play nights.

H.W.F.

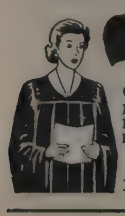
Christ and Catholicism by Frederick A. Johnson. The Vantage Press. 284 pages. $3.50.

Here is a volume which will, if carefully read, set people to a deep thinking concerning the relationship of Christ and Christianity to the Roman Catholic Church. Written by a layman, this book is an unbiased exegesis of the teachings of the Roman Catholic Church, and its relationship to the Christ.

This book is written in a thoughtful and courageous spirit. The writer assembles in the volume a multitude of facts concerning Roman Catholicism. In the book quotations are made from many sources, backing up the statements in the book. He shows that Roman Catholicism has become weighted down by its own ritual and ceremonies. He shows that Romanism is drifting farther away, all the time, from the church of the New Testament.

The author has presented the facts of this volume in a wise, serious, yet witty manner, and the book will be found delightful, instructive, and easy reading. It should be in the hands of all Protestants and Catholics as well.

A.H.J.



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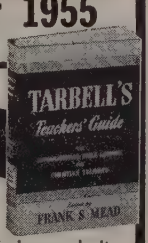

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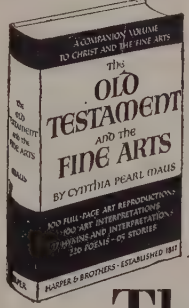
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Fiction and Near-Fiction for Ministers

JAMES R. UHLINGER*

The Family Nobody Wanted by Helen Doss Little. Brown & Company. $3.75.

Carl and Helen Doss had no children in their Methodist parsonage until they adopted Donny. Then he wanted a brother "just the right size of me," and it ended up with a dozen adopted children from many backgrounds, the "one-family United Nations."

Under one roof the children came from Korea, Japan, Philippines, Spain, France, Malaya, Burma and three tribes of American Indians. This is the story of how they got together and the way they became one family.

Every church ought to have a copy of this book. Teachers could take it into Sunday school classes. Childless couples should read it. It's "suffer the little children to come" translated into flesh and blood.

Madami by Anne Eisner Putnam. Prentice-Hall, Inc. $3.95.

"My eight years of adventure with the Congo Pigmies" is the sub-title of this rollicking trek from Martha's Vineyard off Cape Cod to the Epulu river in the remote interior of Belgium Congo. The travel narrative is starkly graphic in thrilling detail as well as being illustrated.

Stranger than fiction is the tale of Camp Putnam which combined a "jungle hotel", and inn, a zoo, a laboratory and an hospital all in one. The elephant hunt, raiding leopards, huge driver ants, eerie spirits and ecstatic beauty are mingled in breathless adventure.

Have Fun With Your Children by "Miss Frances" Horwich. Prentice-Hall Inc. $2.95.

Ask any child who watches TV on NBC about "Miss Frances". The teacher of TV's Ding Dong School offers a rich variety of family-centered activities to be produced within the home.

Churches in stride with the current emphasis on the home and family will discover a gold mine here. The approach is to parents in an effort to help them know what to do and how to do it. The topics reveal the practical base: "the family team", "sharing: yours, mine, ours", "let's play", "indoors and outdoors", "responsibility can be fun", "experimenting together", and "television and young children".

Have Fun With Your Children will aid parents in using church school materials more effectively.

The Real Americans by A. Hyatt Verrill. G. P. Putnam's Sons. $5.00.

American Indians intrigue the whole nation. Everywhere you go the Indians were there before you.

The mystery of their origin and what they have meant to all sections of the land is covered in scholarly fashion by a real authority, A. Hyatt Verrill. Religion, beliefs, ceremonies, weapons, home life and a score of other matters are covered in delightful chapters. In addition to legends and folklore, the Indians have their jokes:

"What's your nationality?"
"Three-quarter Indian."
"And what's the other quarter?"
"My wooden leg!" UGH!

The glossary of tribes and the biographical notes on famous Indians add to the value of the new study.

American Ways of Life by George R. Stewart. Doubleday & Company, Inc. $3.95.

Here a brilliant professor who has taught at Michigan, Duke, Columbia, Princeton and California attempts to answer a pertinent question, "What is an American?" In search of an answer Dr. Stewart probes into about everything: drinking water, bundling and sex, dialects, clothing, houses and foods we eat.

You don't go to sleep reading George Stewart. He ranges into all corners, all fields.

Where Archibald MacLeish says, "It is a strange thing—to be an American," Stewart ends with the idea that Americans think it is a strange thing to be anything else but an American. A fusion of world cultures has left us with the strongest imprint of northwest Europe transplanted on native soil in America and developed in ways that only Americans can devise.

The Journey by Lillian Smith. World Publishing Company. $3.50.

This is the story of Carl, but it is the universal tale of everyman's life. Seeking, yearning for meaning and understanding and peaceful contentment, the author leads the reader into familiar scenes with strange reflections and deep meanings.

"To believe in something not yet proved and to underwrite it with our lives: it is the only way to leave the future open . . . to accept uncertainties quietly, even our incomplete knowledge of God: this is what man's journey is about, I think."

New Books

(*From page 69*)

God's Remedy by Donald Grey Barnhouse. Van Kampen Press. 387 pages. $4.00.

This is the third volume of an exposition of Romans and considers what is possibly the key passage (3:21-4:25) in detail. It is a book that will fill a valuable place in the library of any Christian worker, not only for his own edification and study but as a useful tool to place into the hands of any who are seeking to know for themselves the Way that is Christ Jesus.

Dr. Barnhouse is certainly to be numbered among the most effective expository preachers of our day, as those who have heard him in person or over the radio Bible Study Hour can testify. This book, which obviously has grown out of such verbal expositions, uncovers many of the hidden treasures of the Gospel. Yet it is written in such a clear style and with such fresh, compelling illustrations that it is easy to understand and difficult to lay down. That is not to say that any exposition will at every point satisfy every reader. For example, I feel that the author too easily brushes aside the teaching of baptismal regeneration. Many of us see it, not as a denial of God's grace, but rather as a supreme example of his gracious action. However difference of opinion regarding details does not detract from the high merit of this book.

For those who do not know him, a word about the author may be useful. He holds graduate degrees in history from study in France, where he also served as pastor of a French Reformed church for seven years. After teaching history in the University of Pennsylvania he became pastor of the Tenth Presbyterian Church of Philadelphia. In addition to his preaching and lecturing he has edited *Revelation* and *Eternity* magazines. He has travelled widely in Asia, Africa and Europe. All this background is put to excellent use in the pages of this book.

J.S.

*Minister, Wesley Methodist Church, Worcester, Massachusetts.

The Family Lives Its Religion (Revised Edition) by Regina H. Westcott. Harper & Brothers. 236 pages. $3.00.

First printed in 1941, and followed by six other printings, this fine book on family life and religion is now revised on the basis of reports from many parents and the renewed emphasis upon creativity. Not having a copy of the original edition on hand, this reviewer finds its difficult to point out changes.

Nevertheless, here is one of the finest presentations of what a creative family seeking to make religion a positive factor in its midst can do. Part I is Creating the Family. Unless family is made—it cannot just grow, there can be but scattered people living in the same house. So Mrs. Westcott suggests how folk may know religion and the family and the way of God when they see these things.

Part II is no less important, and certainly no greater in importance, though far more space is given to it: the theme being The Creative Family. She begins by saying unless two married people have a third, God, in the triangle, there can be no true marriage. Then through growing appreciation, the balancing of freedom and discipline, fun together, and other like ways, ending with celebration and worship together, she shows by excellent illustration and pointed insight the way for a family to be creative.

Before the first edition was printed, much of its thesis had been tested by many families in two California communities. Since then, it has had some thirteen years of further testing. This is no theoretical volume. This is a practical demonstration of what can be done in family life. Will we follow it is the question. H.W.F.

The Price and the Prize by Culbert G. Rutenber. Judson Press. 109 pages. $1.50.

Subtitled "An Interpretation of the Christian Gospel for Young People," this volume is a collection of papers first presented in the youth weekly of the American Baptist Convention. Its nine chapters begin with "Where Misery Abounds," and end with the one that gives title to the entire book.

Written simply for young people, trying to use their language (though not wholly successful in this), the little book logically and carefully presents step by step the process of redemption. After a picture of our sin, Dr. Rutenbur (who is now professor of the philosophy of religion at Eastern Baptist Seminary) points out the way to redemption from guilt, perversion, lovelessness, and redemption to goodness. In this he uses no easy solutions, though he makes it sound easier than it is. But the final chapter shows most certainly the price of the Cross to win the prize of Life itself. H.W.F.

The Incomparable Christ

(*From page 63*)

It seems a sacrilege to connect Jesus with anything but "agape." Let us explore this conviction for a moment. How that man Jesus loved! First of all he loved God. He saw God's connection with everything. Since his blessings were derived from God, he loved him in tempest and in sunshine, in pleasure and heartache, in tears and laughter. Behind the apparent displeasure of his Father, the experienced darkness that men call "the wrath of God," Jesus felt the love that enlarged his horizons, cleared his vision, deepened his sympathy.

And so, like God, having loved his own that were in the world, he loved them unto the end. The Bible, in a forceful way asserts—"herein is love, not that we first loved God, but that he first loved us and sent his son to be the propitiation for our sins." Is this not the crowning bit of good news—"God so loved the world that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life." That statement always comforts me. How wonderful that God should love such back sliding children. How incredible that for us, he shared with his son, anguish and pain! This is "agape" (the treasure) at its best. It believed in those who doubted, it gave confidence to those who had lost hope, it saw possibilities in the most unpromising material, it envisaged a new earth through spiritual appropriation and the labor of man, it shared heavenly insights with those whose eyes were centered mainly on earth, it loved the unlovely with utterly pure and selfless generosity.

At Edinboro in 1910, as Christians were discussing their approach to the non-Christian world, the late Robert E. Speer remarked—"we say that we hold to the truth of the uniqueness of Jesus. We believe that he can be placed alongside the best in other religions and emerge victorious. It is fine to hold this conviction. But the real question is—'does it hold us?' "

Is this not the all important question for us now? Are we convinced beyond the shadow of a doubt of his supremacy? If that truth grips us, simple things may become difficult, but we will retain the sweet simplicity of prayer, which will help us find solutions; the plainest things may become dark, but we will walk steadily in the path of duty; we may for a time espouse the cause of "eros," but ultimately we will be laid hold of by "agape," God's most precious gift. Thenceforth, should others ask the eternal question, "to whom then will ye liken Christ?" with thunderous unanimity we shall answer, "no-one. He Is The Incomparable Christ!"

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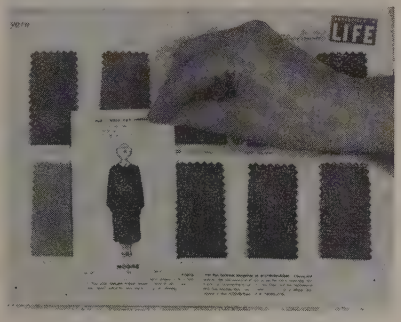
FOLD-A-WAY ROUND BANQUET TABLE

Meeting the modern trend in group seating arrangements is the new Erickson Fold-A-Way Round Banquet Table, manufactured by Haldeman - Langford Manufacturing Company. The round table is said to be ideal for the busy or multi-purpose room, where the scene is constantly changing from banquet hall to Assembly room to class room on Sunday morning. One of the table's most welcome features says the company, is its extreme portability and the ease and speed with which it can be unfolded or folded and moved to any room. Only 3 seconds are required for one person to fold or unfold a single table which rolls on its own rubber tired chassis. Tables fold up to about 10″ the narrow way and will pass through any standard door. Code No. **12541.**

PHILIPPINE MAHOGANY FOR CHURCHES

A beautifully illustrated 16-page booklet entitled "Philippine Mahogany For Churches" has been issued by the Philippine Mahogany Association for the inspection of church building committees. Pictures show this tropical hardwood in a variety of poses within churches. The authors claim the Mahogany will retain its distinctive appearance indefinitely, with only a very minimum of maintenance, and that its warmth of color will actually improve and become more beautiful with age. The natural beauty of grain and color, plus its inherent strength, says the booklet, make Philippine Mahogany an outstanding wood for paneling, trim, pews, altars, pulpits, railing and furniture. Copies of the booklet are available. Code No. **12542.**



CHOIR FABRIC SELECTOR INTRODUCED BY MOORE

A new free fabric catalog is available which choirs may look over and actually see how each material and color will appear in a finished robe. E. C. Moore Company publishes the catalog and furnishes a cut-out which can be laid over each swatch. The result is a miniature, yet reasonable visualization of style, fabric and color of a made-up gown, the company declares. Robe Committees are urged to use this helpful device as an efficient aid in arriving at agreement, particularly on color. The new Moore Fabric Selector swatches five leading materials, including popular Wonderloom, made from Chromspun yarn. The worthwhile catalog and selector are available upon request. Code No. **12543.**

DAMPP-CHASER RIDS PIANO AND ORGAN OF SLUGGISH ACTION

Over 200,000 churches, schools and homes have installed a Dampp-Chaser in pianos and organs to eliminate sticking keys, sluggish action and rust. The slender electric heater which chases dampness can be installed in a few minutes and requires no further attention, the manufacturer says. The device keeps pianos in tune longer, protects condensers in electronic organs, and has a 5-year guarantee. Dampp-Chaser is also used in Radio and Television sets as well as in church closets. The cost of the unit is surprisingly low. Code No. **12544.**

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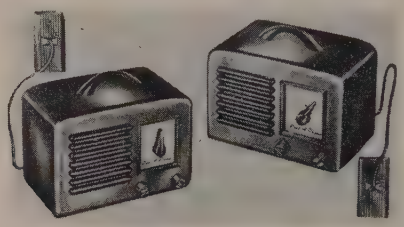
"DO-IT-YOURSELF" KIT TO TOUCH-UP MINISTER'S CAR

The minister now can touch up those unsightly nicks and scratches on the family or parish automobile himself, Color-Pak says, in introducing the "do-it-yourself" theme into still another field. The touch-up kit contains everything needed to refinish rust spots, scratches and nicks. Contained in the $1.50 post-paid packet are a small bottle of paint to match the exact shade of any car, polishing paste, correct brushes, sandpaper, mixing paddles, and a complete set of instructions. Everyone of the 2,200 shades of automobile paints now in use are stocked by Color-Pak to insure a perfect blending with the original paint job. The manufacturer asserts that the finished job will look professional. Code No. **12545.**



LOW PRICED PORTABLE INTERCOM SYSTEM

Port-A-Phone, a portable wireless intercommunication system, is reasonably priced, easy to install, requires no wire and no installation. These are the features brought forth by the manufacturers, General Industrial Company, who say you just have to plug-in any regular electric light outlet, flick a switch and talk. Costing no more than a moderately priced radio, the system frees phones for outside calls. There is instant 2-way communication between 2, 3 or more persons in separate departments or buildings. Port-A-Phone also is useful as a public address system. Code No. **12546.**

FOLDING CHAIR HAS NEW SAFETY FEATURE

Standing on chairs is a practice no Church School teacher can approve but it and other gymnastics do sometimes occur with consequent dangers to pupils. Norcor Manufacturing Company, however, eliminates this danger in its new No. 161 folding chair with "X" type construction which prevents folding or collapsing with weight on front or back edge of the seat. In addition the chair has a V-shaped, 14 gauge Cross Brace which will not bend even under the full weight of a man. The patented lock is another feature which fits inside the channel steel frame, and cannot come out. The more pressure exerted, the tighter it locks. Helpful also when chairs must be moved and stored is the compact structure of the chair which folds so flat that as many as five chairs can be handled with one hand. Ten chairs, Norcor asserts, require only 10 inches of space. Code No. **12547.**

MULTI-PURPOSE TABLE EASES STORAGE PROBLEM

Seating, Inc., national manufacturers of folding tables, reports a new folding table which not only increases seating capacity but also decreases storage area.

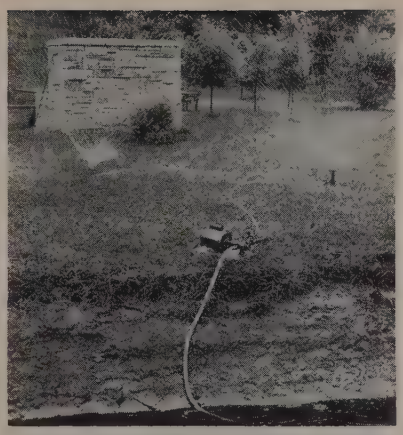
The company declares that seven 12-foot "L-B" tables can be stored in a 30 by 71 inch space as compared to the 30 by 74 inch space required by twelve traditional 6-foot folding leg tables. In this way twelve extra lineal feet of table area is stored. Constructed of all-welded structural steel tubing, the table features the patented "Floating Fold" action that permits rapid, non-tip set-up by one person and eliminates hinges that pinch fingers and collect food and moisture. Two center legs are tipped with thick rubber pads that resist skidding when the table is opened. When folded, the center legs retract, and the unit rolls smoothly on four inch rubber casters. Code No. **12548.**

TWO-SPEED TAPE RECORDER HAS BALANCED TONE

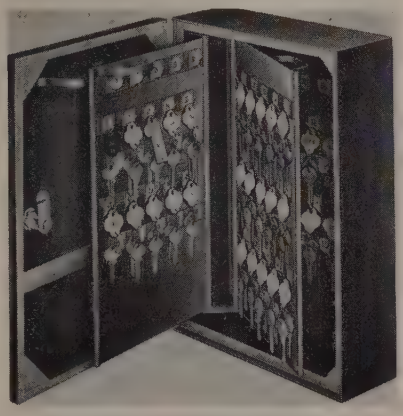
The versatility of a two-speed tape recorder is now available in the Revere Camera Company's machine which incorporates the famous "balanced tone" in a recorder that has both 3¾ and 7½ speeds. There are two accoustically matched extended excursion speakers and a perforated case in the recorder which provides full 360 degree sound distribution. Single knob control and Revere's exclusive index counter are said to make operation simple and give instant location of any portion of recorded reel. Other features reported for the new recorder, include: two hours recording per seven inch reel, a smart-looking compact carrying case of Irish linen bonded to indestructible fibreglass, with a retractable carrying handle, lightweight portability. Code No. **12549.**

PUMP ADAPTED TO LAWN SPRINKLING NEEDS

Water from shallow wells, private ponds, lakes or creeks can be used for lawn sprinkling needs by using the new Flexroller pump demonstrated by Hypro Engineering, Inc., manufacturers of

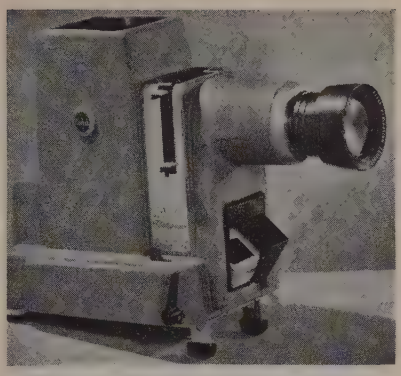


roller and rubber impeller pumps. Adaption of the pump to lawn sprinkling applications was done with the addition of a motor, filter and pressure control valve. The unit pictured above has ¾ inch ports to accomodate lightweight plastic garden hose and will build pressure up to 60 pounds. When mounted on a base plate with ½ H.P. motor, the pump will supply enough water for two average lawn sprinklers at 30 to 40 pounds pressure, drawing water in through the filter. Code No. **125410.**



MOORE CONTROL SYSTEM SOLVES DOOR KEY PROBLEMS

What lock does this key open? Who has the key to the supply cabinet? These and many more questions P. O. Moore, Inc., offers to answer for you with the installation of its Key Control System. The moderately priced cabinet shown above handles 75 keys and along with it comes the entire Moore Control System which includes: wall cabinet, trays, and drawer files; numerical hook label; key gathering envelopes; emergency-pattern key markers; temporary markers; signature receipts; receipt holders; cross indexing material; instruction booklet and fastening materials. Moore not only sells the equipment to do the job but a system that makes it easy to control the use of keys in your church. Code No. **125411.**



KODAK PROJECTOR HANDLES FILMSTRIPS AND SLIDES

A new Kodaslide Projector which shows both single-frame filmstrips and 2 x 2 slides has been introduced by the Eastman Kodak Company. Known as the Signet 500, the projector's conversion from one use to the other is accomplished quickly and easily. It is only a matter of loosening a screw, the manufacturer says, to interchange the filmstrip adapter and slide-feeding mechanism. The easy to load adapter protects filmstrip from scratching, can be reversed, and has a special rewind for rapid, cinch-free rewinding and replacing the strip into its can. A semi-automatic take-up changer is quickly interchanged with the Filmstrip Adapter to ready the Signet 500 for 2 x 2 slide projection. There is no need for sorting slides after use since they drop into a receiving box in an orderly manner. Code No. **125412.**

METAL PLATE ADDRESSING MACHINES

If you are planning to add a metal plate addressing machine to your mailing equipment, Rex-Rotary Distributing Corporation recommends its new LISTAX as the "only hand or foot operated metal-plate addressing machine to feed its plates from an original filing tray which holds up to 100 plates." A full filing tray is refilled automatically in original sequence and dropping or mixing up of plates is avoided. A selector which permits plates to pass through the machine without printing is built right into the printing arm and every LISTAX is equipped with a repeater. Hand addressing machines print more than 1,000 addresses per hour, foot and electrically operated units about 3,000 per hour. Code No. **125413.**

Priming the Preacher's Pump

(*From page 59*)

him, and he with me." In one sense as the glorified Christ, "the holy one" of the Revelation assures John, the Lord of life and history "opens and no one shall shut". All we can do is to walk by trust, and walk through. In another sense, as verse 20 hauntingly reminds us, the handle of the door is on our side. If we open the door, we shall entertain one who is both Guest and Host. To open life to Christ is to receive the key to life's meaning; to realize forgiveness; to be granted newness of life; to be given an assignment dangerous and thrilling with resources for its fulfilment.

3. *Crystal-gazing for 1955.* 1 Samuel 28:11.—Saul's demand of the fortune teller, when he traveled the road to Endor "the craziest road of all": "Bring up Samuel for me." Retell the dramatic story of the distraught king pursued by Fear, running to the medium and craving contact with the departed leader. Many today seek deliverance in just such futile ways. "Stuck fast in yesterday" they would recover the old ways now forever gone. To all such and to all dismayed or frightened by the present or future you may bring before them One who conquered death and who is our eternal Contemporary, the only Leader we can follow with confidence. Is there "a ghost of a chance" that we can avert global terror, personal failure? More than a ghost of a chance if we give the Holy Ghost our trust and what a great thinker called "unconditional obedience."

4. *This Can Be the Best Year Yet.* It sounds like a sales-manager's pep-talk to discouraged agents, or the diluted gospel favored by the superficial optimist. But it's the Gospel! An Old Testament expression if it is found in the last part of the eleventh verse of Ezekiel's thirty-sixth chapter: "I will do better unto you than at your beginnings." But the promise is for a purpose many secular optimists would prefer to "skip": "and ye shall know that I am the Lord." Life "in Christ" is dynamic, never static; perfection is never attained once and for all. Whatever the heights reached "way back when," to the person and to the community who grow in the knowledge and love of the great God revealed in Christ, there is the promise of more yet. "I will do better than at your beginnings."

5. *Today's Youth and Tomorrow's World.* January 30 inaugurates Youth Week. For a relevant and picturesque biblical passage see Moffatt's translation of 1 Samuel 14: 1, 6, 23: "One day, Jonathan the son of Saul said to his young armor-bearer, 'Come on, let us cross over the Philistine garrison on the other side.' But he did not tell his

David A. MacLennan

father . . . 'the Eternal,' said Jonathan, 'never has any difficulty about delivering his people, by means of many or few.' . . . So the Eternal delivered Israel that day."

Here was a young man who wanted action and got it. He loved his country and longed to deliver it from the power of its enemies. This prince of the blood conceived a daring plan. With a young companion he carried it out. Both knew that the divine factor must operate to bring it off. God and audacious youth won the victory. Can youth do it again? Does it seek action or specious security? Today's youth, like Jonathan long ago has inherited a war—against foes within and without the nation. One whom Isaac Watts called "the young Prince of Glory" calls to an engagement very dangerous and immensely thrilling. Does it take its elders into its confidence? When it does do we older people quench their ardor and trample their dream, or hearten them onward? "But he did not tell his father." Tomorrow's world could be more Christian, and therefore more just and more peaceable if youth joined age and both joined Christ in an audacious enterprise. When David Livingstone addressed the young undergraduates of Cambridge University on December 4, 1857 his scars spoke eloquently. So did his words: "Gentlemen, I beg to direct your attention to Africa . . . Do you carry out the work which I have begun. I leave it with you." To youth today the Lord Christ speaks, pointing not only to Africa but to America and to the world, beginning where we live: "I leave it with you." But he always adds a word no other pioneer can: "I am with you all the days and all the way."

PARSON'S BOOK(S)-OF-THE-MONTH

How often did you preach from the Old Testament during the past year? As year's end approaches inventories of one kind or another are in order. How about one to show how widely you explored the Bible for sermon material? One church I served provided a large volume in which the preacher was expected to enter sermon title, scripture passage, for every service. At least once annually I took a quick look over its pages to see not only the themes on which I had preached but the books of the Bible which furnished the basic textual passage. Of course the New Testament was the source of most of my texts. During World War II—and not just because there was more blood and thunder available in them!—I found myself using Old Testament books more than formerly. He impoverishes his own preaching and the minds of his hearers who ranges only in the Gospels and Epistles for homiletical fare. Is not our Bible a unity in its witness to the divine revelation which culminated in Christ? Would any Christian willingly part with the prophetic books of the Psalms, Job?

Yet the chances are good that we have not preached much from such Old Testament books as I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther. If we study the latest volume in *The Interpreter's Bible*, Volume 3 (Abingdon Press, N.Y. $8.75) which is devoted to these books we may find ourselves doing it more often. Volume 3 also includes a penetrating study of that classic of the soul's quest for life's meaning, the book of Job. Dr. Ralph W. Sockman did the exposition of I Kings, which means that it was done clearly and in terms of today's spiritual needs. Example: "A Tale of Two Houses" (I Kings: 6:1—7:1). "He was seven years building it (the temple)"—I Kings 6:38) "Solomon was building his own house thirteen years."—I Kings 7:1. When a man spends almost twice as much time —money and energy—on his own as on the Lord's, it says something about him, and the power of the secular in his life. Sockman finds here the seed of tragedy: "the spiritual eclipse had begun." (p. 61). Here's another sample of preaching values: I Kings 11:4b—"when Solomon was old his wives turned away his heart after other gods; and his heart was not wholly true to the Lord his God, as was the heart of David his father." What about ourselves and our people? Do we "try to keep one foot in the godly way and the other outside having a sorry time?" Is this not a temptation of the strong, the mature, the successful? Look at James 4:8, and Psalm 86:11—which you are likely to do if you read the exposition on pages 102-105 of this latest volume of the great series. Sockman is a master of the telling topic, e.g. "Lifted out of Our Littleness" (Elijah in the cave), "Being Good in Bad Places" (Obadiah facing Ahab), "Too Busy for the Main Business" (I Kings

20:40). II Kings has its exposition done by Dr. Raymond Calkins, whose kindling insights and style we have come to know in his own deservedly esteemed books. A Christian scholar of the British church, Principal W. A. L. Elmslie did introduction, exegesis and exposition of I and II Chronicles. All three assignments were discharged by him with scholarly skill in lucid, concise writing. Dr. Charles W. Gilkey, for many years the able preacher of Chicago and many "way stations," wrote the exposition of Ezra and Nehemiah. Dr. Raymond Bowman, authority on Oriental life and languages, provided the introduction and exegesis of these two priestly books. For Esther, we have the scholarly introduction and exegesis of Dr. Bernhard W. Anderson, recently appointed Dean of Drew Seminary and already known for his published "neo-orthodox" interpretation of the Bible. Bishop Arthur C. Lichtenberger of Missouri did the homiletical treatment of this dramatic little book in which God's name is never mentioned once.

Most rewarding of all the books in this volume is of course that of Job. Dr. Samuel Terrien, unusually able Old Testament scholar now teaching at Union Theological Seminary, New York, has done a thorough study of this book. His interpretation is not the conventional one that it was written to answer the question "Why do the righteous suffer?" He is sure that the unknown genius who provided most of it had a broader and higher purpose: to face the dark riddle of human existence, and to seek an answer for the crucial question, what is the meaning of faith in the human situation at its worst? To quote Professor Terrien, "Traveling into the theological unknown, he was led unwittingly to imply the necessity of a Christ, learned the sufficiency of grace, and was brought to the threshold of pure religion." (p. 897). Dr. Paul Scherer, beloved Lutheran preacher and teacher of preachers, does an equally competent job in his exposition of Job. Indeed the pages of Scherer's treatment I have read (originally given by him as lectures at Duke University) convince me that it is one of the most masterly expositions he has done. How I envy the ministers with a continuing congregation who will take their people through Job in a series of Sunday sermons or in a week-night series of studies! Earlier I should have mentioned that Dr. Norman Snaith, an able Methodist biblical theologian of England contributed the introduction and exegesis of both I and II Kings.

The Interpreter's Bible more than fulfils its first promise. When all twelve volumes are available today's preachers will have a five-foot shelf of biblical, theological and homiletical resource material not likely to be equalled in this century.

Worship Resources for the Christian Year, compiled and edited by Charles L. Wallis, published at $4.95 by Harpur & Brothers, N.Y. meets a need most ministers have known and meets it admirably. As his earlier books demonstrate—*A Treasury of Sermon Illustrations, The Funeral Encyclopedia, Stories on Stone: A Book of American Epitaphs* (delightful browsing for any one who enjoys unusual inscriptions and sharing them with others)—Dr. Wallis early attained distinction as a discriminating anthologist. This is his best collection, for it presents familiar and unfamiliar selections from scriptures, prayers, poetry, sermons, in four major categories: The Christian heritage, the Christian mission, the Christian home, the Christian mission. He uses the framework of the Christian Year, but does so with the freedom and inclusiveness characteristic of the "free" churchman. In addition to the book's value for the leader of worship preparing an order of service for a particular "great day" or other occasion, it will induce in the preacher the mood he needs when he is brooding on a sermon theme. Few if any of the selections from sermons have appeared elswhere, and many of them will start as "sermon starters." Five indexes makethe book one of maximum usefulness to the reader who would use it for reference when a particular topic, author, or poem eludes his memory. Harper's deserve an award of merit for excellent design, typeface, and binding. The author's friend and teacher, the late Professor James Dalton Morrison with whom he first worked when Dr. Morrison was assembling his splendid *Masterpieces of Religious Verse,* would be proud of his former protege's achievement.

NOTABLE QUOTES

. . . faith is accompanied by serenity. "He that believeth shall not make haste" —or, more literally, "shall not get into a fuss." He shall not get into a panic, neither fetching fears from his yesterdays nor from his tomorrows. Concerning his yesterdays faith says, "Thou hast set me behind." Concerning his tomorrows faith says, "Thou has beset me before." Concerning his today faith says, "Thou hast laid thine hand upon me." That is enough, just to feel the pressure of the guiding hand.—John Henry Jowett, quoted in *Worship Resources for the Christian Year,* compiled and edited by Charles L. Wallis, p. 379. See Parson's Book-of-the-Month above.

* * *

Beyond events, behind the scenes, is there One whose heart is steadier than nature's own laws, intent not on rendering evil for evil but on overcoming evil with good? A God who will hear and answer and in his own way redeem? Like the sound of distant footsteps in the theater, or the knocking on the door in *Macbeth,* giving notice that the world outside is trying to get in (cf. Isa. 40: 1-8)? During World War II a London newspaper carried a time schedule of one day's life in the city. There in the late evening it read "Blackout: 6:37." The next item was "Moon Rises: 6:38." Famine and pestilence, concentration camps, a field of battle, great ships floundering in a storm, starving generations, a cemetery in Honolulu, the dragging of a lake—while this is being written—for a young girl's body: try squaring any of it with an ultimate motive of love—unless God really does slip into this world when nobody much is looking. On one night of all nights he did it, coming down the stairs of heaven with a child in his arms.—Paul Scherer on Job 38:1 in *The Interpreter's Bible,* Volume 3, p. 1173.

* * *

. . . through that amazing first century the apostles in glad bondage to Christ evangelized, taught and behaved. At what a cost as the world counts cost, and with what wisdom and power, history records. At first they thought the triumph of Christ would be soon consummated. After awhile they began to talk about a day being as a thousand years and a thousand years as one day. They had no calendar of the Kingdom. But they had a timeless faith. "Jesus is Lord" was the basis of all their theology. It was also the authority and standard of their moral behavior. . . . We stand in their line. Across the centuries the challenge of their example comes to us, and one can hear them asking us whither and in what spirit we are leading the people committed to our charge.—Jesse Burton Weatherspoon, *Sent Forth to Preach,* Harper & Brothers, N. Y. 1954. p. 179.

JEST FOR THE PARSON

In a Scottish kirk vestry years ago the "minister's man"—sexton or caretaker to us—observed the nervousness of the theological student sent down to preach in the minister's place. He poured out "a wee drappie" from the medicine (?) bottle kept for the purpose. The theologue gulped it, then went from the cold room into the heated church. As he sat in meditation during the organ prelude the "medicine" and the warmth of the atmosphere relaxed him pleasantly but caused difficulty when he tried to focus his eyes on the number of the psalm he was to announce. He thumbed through the psalter, then with an amiable smile said to the congregation, "You can shing any 'sham' you like!"

* * *

You must love people in spite of their faults if you want the richness that comes from friends.

The Greatest Thing of All

ERVIN C. TIPTON*

Though I knew all the tongues of men and could sing
the songs of angels,
My voice is but a noisy gong and its sound as clanging
cymbals.
Though the power of prophecy were mine,
And the understanding of the great Divine,
Though I sense the secret of all mysteries,
On land and air and the seven seas,
And, if happily, faith were mine,
Sufficient to change the Mountain's line,
But have I not love,
I am least in the Kingdom of God above.
If all I have, I give away,
And deliver my body to be burned as hay,
But have not love,
I am nothing of that above.
Love is patient and most surely kind,
Not jealous, and boastful, in heart and mind.
It is not arrogant, it is not rude,
It does not fret, nor does it brood.
Love does not insist on its own way,
And is not irritable or resentful, nay!
It rejoices not in things gone wrong,
But rejoices in the victor's song,
And in the laws of universal right,
Here is its strength, its power, its might!
Love shoulders the weight of all life's cares,
Believes all things and, life's burden shares.
The hope of all things is truly hers,
Endures life's hardships, tests, and burrs.
Love, never, never, never ends,
As for prophecy, and all that it portends,
It too, will pass away,
Tongues will cease and knowledge fail, love will stand,
grow fast and stay.
Knowledge is imperfect, and prophecy too,
But Love will remain when these are through,
For, when a child, I spoke as one, I thought like one and
so reasoned too,
But when a man, the child, then, was through.
For now through a mirror, I dimly see,
Then, face to face with God I'll be,
For what now I know only in part
Then, I shall know in full, and start
To realize, I'm known in full,
By the God of all most loveable.
The things of earth will then grow dim
In the blazing revelation of Him,
For Faith, and Hope, and Love abide,
But the greatest is Love in which Christ died.

*Of the Division of Home Missions and Church Extension of the Board of Missions and Church Extension of the METHODIST CHURCH.

The Signature That Cannot Be Forged

(*From page 55*)

you make through your own unique character and personality.

Don't envy others! Don't envy their talents—you have yours. If you are a one talent man, don't bury it. Make the most of it, and God will bless it and use it for his glory. Often the poets "learned in suffering what they taught in song." Often, too, "the anguish of the singer marks the sweetness of the strain." Sometimes we wish we could write like Charles Dickens or like Robert Louis Stevenson, but do you know what they went through in the school of life and experience? To write like Charles Dickens you would have to go through the hard school of life that he did. To write like Robert Louis Stevenson you might have to pay the price in suffering that he did. Don't envy others! Be yourself!

It has been well said, "The deadliest doubt of all is the doubt of one's own value." When you doubt your own value, and life seems drab and commonplace, remember that you are unique—you have a signature that cannot be forged—and Jesus Christ says to you tonight as surely as he said these words to the disciples of old, "You have not chosen me, I have chosen you."

WASHINGTON WIRE

Two ordained Protestant clergymen were re-elected to the House of Representatives at the November election. They are Rep. Dewey Short (R.-Mo.), an inactive Methodist minister; and Rep. Adam Clayton Powell (D.-N.Y.), pastor of the 12,000-member congregation of the Abyssinian Baptist church in New York's Harlem area. . . . Another minister, S. Mark Hogue, pastor of Westwood Hills Congregation church in Los Angeles, was unsuccessful in his race against Rep. Donald L. Jackson, Republican member of the House Un-American Activities Committee. Hogue based his campaign on Jackson's attacks on the Protestant clergy, particularly Methodist Bishop G. Bromley Oxnam. Rep. Walter H. Judd, a former medical missionary in China, likewise was re-elected from the Minneapolis, Minnesota district.

Appointment of a liquor industry executive as administrative assistant to Vice-president Nixon has been protested by the inter-board on Christian social relations of the Minnesota Methodist Conference. Mr. Robert L. King, the new Nixon staff member, is vice-president-on-leave-of-absence of the Southern Comfort Distillery.

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Religion Around The World*

RACE PREJUDICE HOLDS SPOTLIGHT

Elimination of segregation in all areas of life continued during the past month to attract the support of churchmen, educators and youth groups. There were a few exceptions to the anti-segregation sentiment such as a resolution by the Mississippi Presbyterian Synod which called upon the General Assembly of the Presbyterian Church in the U.S. (Southern) to reconsider its recommendation that segregation be abolished in all church institutions. In the same vein, the board of aldermen of Chapel Hill, North Carolina, rejected a recommendation by its citizen's cemetery committee that a part of the town's new cemetery be set aside for burials on a non-segregated basis as requested by local minister and church groups.

But the dissenters were being outnumbered by a flood of resolutions and actions by other groups. Meeting at Miami, Florida for the International Convention of the Disciples of Christ, educators and ministers representing the church's schools called for immediate and complete elimination of segregation in church related colleges. They said this must be done even if large scale financial support were withdrawn as a result. . . . A resolution by the executive committee of the Wilmington (Delaware) and New Castle County Council of Churches called on all Delaware citizens to help civil authorities uphold integration in the schools as a reflection of "The highest law of the land." . . . The Church Federation of Los Angeles likewise went on record supporting "efforts by our public bodies . . . to eliminate all enforced segregation or discrimination in the life of our city." . . . Powerful ideas on how to weed out prejudices of race, creed and color were taken back to 18 northern Illinois colleges following an institute on Human Relations at Lake Geneva, Wisconsin, sponsored by the National Conference of Christians and Jews. . . . At Little Rock, Arkansas, St. Vincent's Catholic Infirmary opened its doors to all qualified Negro doctors.

CHURCH-STATE CONTROVERSY

A strike against employment of Catholic Nuns in public schools went into its third month as parents of Bradfordsville school children apparently rejected a proposal by Kentucky's Governor Lawrence Wetherby to send the children back to school while the legal issue was tested. Earlier Judge William B. Ardery had ruled that the nuns had a legal right to teach in the public schools of Kentucky. The suit was brought by retired Methodist minister James C. Rawlings, president of the Kentucky Free Public Schools Committee. In the face of the parents' protest the local school board has officially closed the schools.

In other church-state actions during the past month, the United States Supreme Court declined to review the

*From dispatches of Religious News Service.

New Jersey Supreme Court's ruling last September that distribution of Gideon New Testaments to Rutherford, New Jersey, public school children is unconstitutional. The New Jersey Court held that the Gideon Bible is a "sectarian book" and its distribution in the public schools is "a violation of the First Amendment of the United States Constitution." . . . The Delaware Supreme Court has ruled that the city of Wilmington cannot collect taxes on the rectory of St. Stanislaus Kosta Catholic church. . . . Roman Catholic Bishop James L. Connolly criticized but Protestant ministers approved a successful taxpayers suit which prevented a one-day closing of public schools at New Bedford and Fall River, Massachusetts, so that children could attend a Catholic religious education convention. . . . Five plain clothes Amish parents received a $300 fine and 30-day jail sentence for refusing to send their children to secondary schools at Millersburg, Ohio. The sentence was suspended to give the parents an opportunity to comply with the school law.

Foreign Religious News

Pope Pius XII, speaking to an audience of church officials at Vatican City, defended the right of the Church "to direct the consciences and actions of men" in matters which are not strictly religious. He said problems in the social field cannot be declared outside the authority and care of the church because they concern man's conscience and salvation.

Marriage and divorce legislation was the subject of debate in two countries. At Bonn, Germany, a controversy developed among legislators over the repeal of a West German law providing a five-year prison sentence for any clergyman who performs a church wedding prior to civil rites. Legislators finally agreed that the penalty should be reduced to a fine of up to 500 marks ($120). The Government-sponsored repeal bill originally would have eliminated all penalties providing Roman Catholic and Evangelical Churches would agree not to permit church ceremonies to be performed unless a couple produced a civil marriage certificate. . . . Uniform divorce laws were approved in principle by the federal government in Australia and brought forth the comment from Archbishop Daniel Mannix of Melbourne that "Instead of leveling up divorce laws to the standard of the state in which it is easier to get divorce, steps should be taken to level the laws down to the standard of the states in which it is most difficult to get a divorce."

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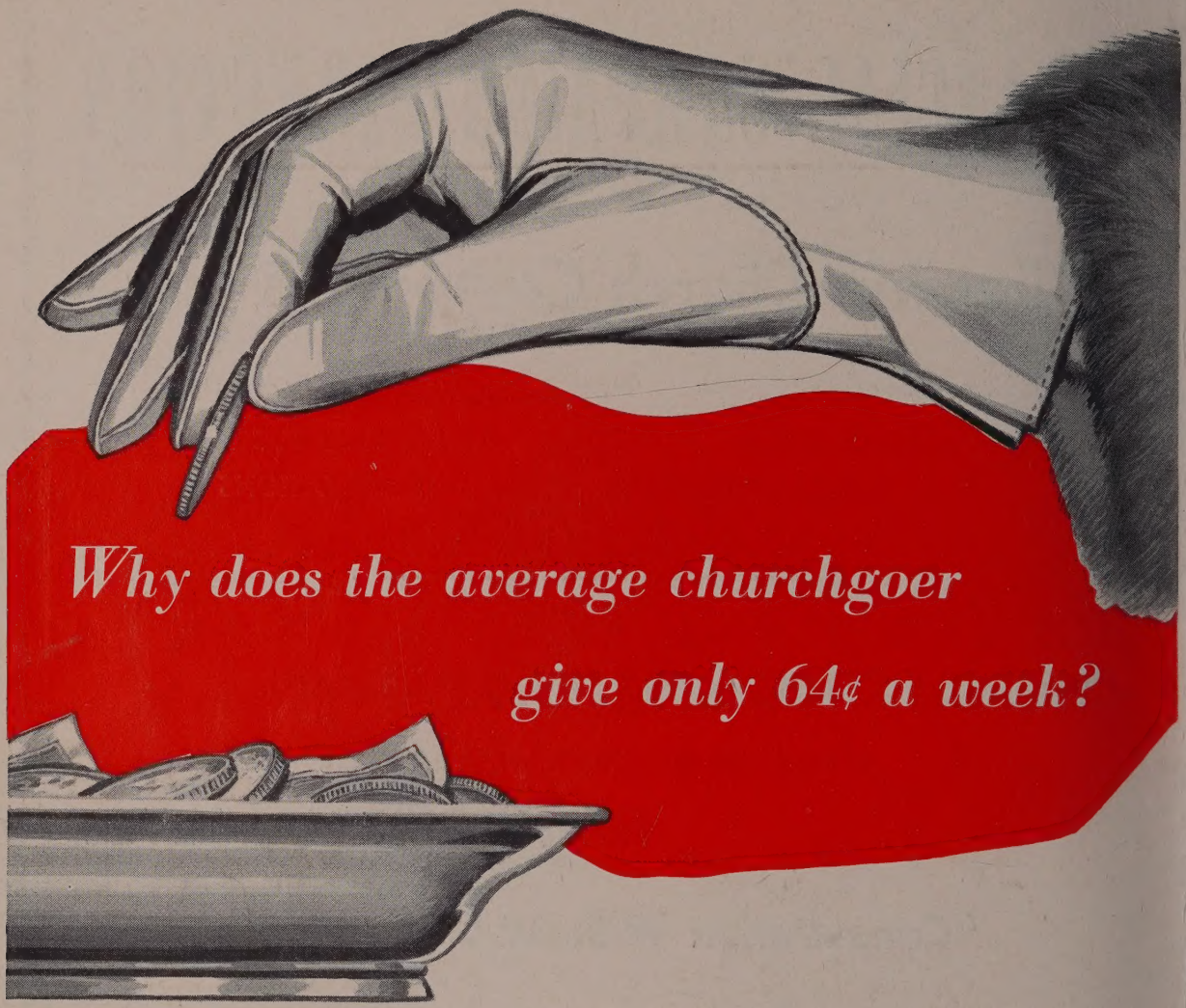

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